

**Integrating Western and Native Research Methods:  
A Qualitative Exploration of Students' Experiences and Elders' Wisdom**

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## **Abstract**

Native methodology in social science research encompasses an “agenda based on Indigenous epistemology” wherein reciprocal relationships between investigators and community members are essential (Kurtz, 2013, p. 222). However, Western scholars have often misrepresented Native perspectives. This occurs mainly due to power imbalances created between researchers and participants. In the study presented here, the graduate student researcher explored students’/new professionals’ experiences and community Elders’ advice regarding research with (not on) Native communities. Ten student participants and three community Elders were interviewed. Participants unanimously emphasized processes of trust-building with Native communities. Said processes include strategies such as gaining insights about personal biases, seeking guidance from Elders and other experienced personnel, educating oneself about Native history, and functioning as a humble learner. Learning about and enacting these behaviors and strategies can facilitate authentic collaborations in knowledge-creation. Learned lessons and useful resources shared by study participants, too, are informative toward creating guidelines for current and future trainers in research methods. These guidelines can be passed onto new students and professionals before they begin their work with Native communities.

*Keywords: community Elders; Indigenous communities; Native communities; Native research methodologies; students/new professionals; trust-building*

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Research on (not with) Aboriginal people has been a great concern for many experts, wherein foci have largely centered on imbalanced applications of Western approaches versus Native methods. Native American people are often perceived from a deficit perspective(s) – as having “problems” from Western (conventional) perceptual and methodological standpoints – which serve as starting points for scholars to address, answer, or fix through research and/or interventions (Porsanger, 2004). Western methods have been faulted for neglecting Native perspectives and, as a result, Indigenous people frequently find it difficult to break through stereotypical misrepresentations. There is a push for conventional research methodology to adapt both research paradigms through redefining interdisciplinary and collaborative methods, create and maintain collective ownership, co-lead data analyses and data presentations/dissemination, and embrace cultural respect (Datta, 2018). Native scholars are now demanding, too, that ethically and philosophically congruent research be advanced in manners more in-line with Indigenous worldviews (Peltier, 2018).

Processes of decolonizing research methods require that scholars be wary of their unconscious investigative thinking and professional dispositions, and to make changes vis-à-vis the contexts and peoples they endeavor to study (Datta, 2018). It is essential for researchers (especially non-Native ones) to know, understand, and “use research methodologies that are acceptable to the [Native] community” to meet the increased demand for culturally-affirming and collaborative approaches (Kurtz, 2013, p. 226). Despite this emerging urgency for integrated methodological approaches, however, researchers – especially students and new professionals – are often left to their own devices to learn and navigate boundaries between Western and Native paradigms.

Guidelines that can help them to determine “when to incorporate ceremony, how and when to present offerings and gifts, how to honor ‘spirit’, or how to include these aspects into the writing piece of the research” are almost entirely absent from Western training programs across undergraduate and graduate arenas alike (Raven, 2003, p. 121).

According to sociocultural theory (SCT), learning and development occur in collaborative environments when an individual interacts with other people, objects, and events (Vygotsky, 1978, 1981, 1986). However, traditional instructional methods focus on meeting a set of learning objectives for individualistic learning. Topics presented through these methods are characteristically context-deprived and follow objective, logical, and dispassionate sequential patterns. In this process, already existing knowledge, relational experiences, and cultural standpoints tend to go unseen (Grabinger et al., 2007). Although some investigators (e.g., Kilian et al., 2019; Kurtz, 2013; Krusz et al., 2019) have explored learnings from established scholars in trying to connect both paradigms, none to-date have explored the experiences of students (especially non-Native students) learning to do this work. Further, no studies have paired these processes with wisdom and advice from community Elders who are involved in such scholarship.

The present study engaged both learned experiences – classroom preparation(s), research (in-the-field) learnings – of young researchers and the wisdom of Native community Elders to enhance conventional methods in scholarship (i.e., top-down, expert-driven models) with effective and culturally appropriate ways of incorporating Native research methods. Suggested strategies can be helpful to build authentic relationships between non-Native researchers and Native community(ies) in focus. Building on the strengths of this participant-researcher relationship, researchers can also

interpret study results in ways that are more reflective of Native perspectives. Results drawn from participants' experiences and advice can be used to create effective guidelines for research training.

## **Methods**

### **Study Design and Procedure**

This study was an exploratory qualitative investigation approved by the Institutional Review Board (IRB) of University of Minnesota (UMN) (see [Appendix A](#)). It involved students/new professionals and Native community Elders. Participants were recruited through a purposive snowball sampling method, drawing from existing contacts that the principal investigator (student PI) and her advisor have through University/Community collaborations in the Twin Cities metro area (e.g., Ain Dah Yung Center; American Indian Family Center; Interfaith Action of Greater Saint Paul, Saint Paul Public Schools / American Indian Magnet). Said contacts include current students and recent alumni from a variety of University programs (e.g., Family Social Science; Medicine; Nursing; Physical Therapy; Psychology, Public Health) and Native Elders who are positioned as administrative leaders and researchers in their agencies.

Inclusion criteria for students included: recent research experience (qualitative, quantitative, or mixed methods) in working with Native community members; currently pursuing or have recently acquired a graduate or advanced-practice degree (e.g., MA, RN, MD, Ph.D.); and completed conventional research methods training. Community participants were included if they have a recognized position as an Elder (i.e., a person who functions as a custodian of knowledge and tradition, and who has community-



appointed trust to share their wisdom and beliefs in the guidance of public affairs); and have supervised or taken part in research studies with non-Native investigators.

Students and Elders were initially contacted via email. Interested individuals (N=13) were requested to read and provide verbal/written agreement to a consent form (see [Appendix B](#)) before their interview. Key informant interviews were then conducted over Zoom (to ensure indicated safety measures during the COVID-19 pandemic) between November and December of 2020. Open-ended questions (see [Appendix C](#)) were used to ask participants about their learned experiences in collaborating across Western and Native communities and about advice regarding the effective conduct of research in Indigenous contexts. Interviews were audio-recorded and transcribed verbatim. Recordings and transcription files were stored in Box, a secure storage portal maintained by the UMN's Center of Excellence for HIPPA-protected data.

### **Participants**

Ten students (M=1, F=9) were interviewed. Eight identified themselves as non-Natives (White=7, Asian=1, African Immigrant=1), one as biracial (Black and Native American), and one as American Indian. Students were in different stages in their academic and professional careers, including: doctoral degree (n=5), recent graduate now working in academia (n=1), medical residency (n= 2), bachelor's degree / preparing for master's degree (n=1), and recent graduate now working in public health (n=1). Experience with conventional research training varied among them, from introductory coursework (only) to several years of classroom and applied experience across both quantitative and qualitative inquiry. Involvement with Native communities, in particular, ranged from one to seven years. All students had been involved with the Family

Education Diabetes Series (FEDS) for at least one academic year. The FEDS is a community-based participatory research project that engages American Indian community members who live in the Saint Paul / Minneapolis metro area; it aims to improve participants' overall health through variety of education- and interpersonal-support efforts (Mendenhall, 2021; Mendenhall et al., 2012, 2010).

Three community Elders (M=1, F=2) were interviewed. They identified themselves as members of different tribes, including Saginaw Chippewa Nation, Mille Lacs Band of Ojibwe, and Leech Lake Indian Nation Ojibwe. Two have earned master's degrees; one is currently enrolled in a master's program. They work in different professional fields, including social work, education, and a government organization. Two have been engaged with the FEDS for different durations (one for few months, the other for several years).

### **Analysis**

Each stage of analysis and coders' respective interpretations were documented, and participants' responses were analyzed, using Microsoft Excel (*Version 2102*). Data were organized into patterns, categories, and themes through an iterative reduction process using a hermeneutic analysis approach (Crabtree & Miller, 1992; DiCicco & Crabtree, 2006; Fackler et al., 2015). This approach is used in content analysis as a form of pattern recognition, wherein "the material as a whole is understood by studying the parts, but the parts cannot be understood except in relation to the whole" (Roberts et al., 2019, p. 1). Consisting of seven-step thematic methodology, this approach requires that the analysts pay cautious attention as they move line-by-line through the interview transcripts during data interpretation (Barnett, 2002). First, an overall sense of the gross

data base was gained by reading all of the transcripts. Second, initial reflections about emerging categories and themes from the transcripts were recorded. Third, each transcript was visited again, thoroughly and independently. Upon reevaluation, each transcript was summarized in accord to its core substance. Fourth, a list of all topics was compiled from the data and similar identified topics were clustered into major, unique, and miscellaneous groups. Fifth, transcripts were revisited with the intention of abbreviating topics as codes and recording said codes to respective text segments. Any emerging/new topics/themes were added and/or modified in this step. A second (advisor Dr. Mendenhall) and third (graduate student) coder also evaluated the transcripts and initial codes. The second coder identified himself as a white male who has been co-leading FEDS for 20 years; the third coder identified herself as a minority female who has never participated in any FEDS session. Codes were then finalized through consensual approval from all investigators. Sixth, categories were formed from the most descriptive wording for topics upon identifying them. This step aided in reducing the total list of categories by assembling related topics together. In the final step, assimilated categories were included into a comprehensive picture, which occurred upon separating major themes by category and subcategory.

### **Trustworthiness**

To better ensure and inform the trustworthiness of findings, the PI engaged in ongoing memoing about her personal experiences, thoughts, and reactions during the process(es) of data collection, analysis, and write-up. She processed these with her advisor during ongoing meetings. At each coding stage, the PI talked about areas of disagreement with one or both of the independent coders and made adjustments if/when

indicated to the codebook. She maintained an audit trail of original codes and analysis decisions. Data saturation was confirmed about two-thirds of the way (7<sup>th</sup> interview coded) into the coding process for students' interviews. This is because no new codes could be identified after this point. However, in terms of Elders' interviews, no decision on data saturation could be reached due to small sample size. Further, the PI engaged participants in member-checking sequences, wherein they perused manuscript content and offered feedback, corrections, further details, etc., as they saw necessary and/or important. Said interview questions, finalized codebook, audit trails, and memoing documents are provided as Appendices [C](#), [D](#), and [E](#) (see below).

## **Results**

Participants discussed their experiences in Indigenous research projects that extended beyond their baseline training. They offered advice to non-Native investigators for starting their work with – not on – Native communities. Their responses highlight appropriate and effective measures for conducting multiple steps inherent within the research process(es). Both Elders and student participants were asked for suggestions and useful resources, too, that can be helpful for non-Native researchers' learning processes.

Students participating in this study shared important lessons that they learned after engaging with the Native community. In addition, they shared helpful resources in their journey(s). Finally, they recommended some effective approaches for conducting research with Native communities (see [Appendix F](#)).

### **Lessons Learned (Students)**

#### ***History of Distrust***

During their initial interactions with the Native community, most students described feelings of distrust communicated from community members. They learned how said distrust stems from centuries of exploitation and disenfranchisement of Indigenous populations perpetrated by Western institutions (including education and health care). For example:

*If you generalize, putting Native people in areas of the U.S. that don't grow grain, like, doesn't have great land to grow food. And then you put them on food stamps, which is like bleached flour and sugar and lard and butter or whatever. It's like of course, like then health habits are formed, and no wonder diabetes is so present. And that was a huge realization for me that just, I was like "no wonder people can sometimes be mistrusting," and "no wonder in the Native population, in general, health disparities are huge" (Student #5).*

As students got involved with the local community, they realized that the true history of oppression in Native groups is far from what they were taught in American schools. They suggested that educating oneself about Native history is essential before engaging with these communities. Without proper knowledge, researchers may be perceived as untrustworthy to community members. Therefore, it is an essential first step for any non-Native researcher to earn the community's trust. One of the participants described: *"I think, given a population of people who have deeply ingrained mistrust and are afraid of being exploited. Or used into someone else's advantage. The relationship has to come first" (Student #1).*

### ***Building Trust Takes Time***

The process of trust building can be a difficult – and lengthy – one. As researchers co-define the purpose of the investigation with community members, relationship building can begin and continue. Participants described a number of sequences inherent within this process, including patience, mutual respect, transparent information sharing, open mindsets, and time. Overall, students described that it took at least one year for them to earn community members' trust. Interactions during this trust building stage included, too, a co-construction of cultural identity, wherein students learned to immerse themselves in the Native cultural environment and navigate cultural differences. For example, one student explained:

*I never viewed it as “oh, mine is right or theirs is wrong.” I just always viewed it as when I felt privileged that they were willing to share it with me, but I was also, I think once I was expressive enough and said I feel privileged and honored that you’re willing to share this with me, but I can’t bow my head and I can’t. I think they were more receptive to me because I was honest and transparent with them (Student #2).*

Thus, making such interactions with Native communities is a “*two-way approach*”. Transparency in these interactions also requires researchers to explain their intentions and interests coherently and genuinely. Researchers and community members can explore together, then, how their efforts will benefit the community, which often times is missed out on due to the fast-paced approach that practitioners of Western research methods prefer.

In this process of trust building, participants described the Native community as open and welcoming in nature. Participants described how once they established a mutual

respect with community members, initial feelings of mistrust dissolved and friendships formed. One student said, *“It’s a warm, welcoming community, so if you take the time to listen and reflect and learn, you can become a valuable member of that community. And I really felt that while I was there”* (Student #4).

### ***Perspective-Taking is Essential***

Most participants explained how their experiences with perspective-taking served as cornerstones in building trust. First, students emphasized the importance of acknowledging cultural values in Native communities. One, for example, shared, *“I think just that cultural aspect has been what stuck out to me the most in my learning from Native American communities”* (Student #4). Students described working to understand and prioritize Native values, such as the importance respecting Mother Nature and practices like prayers, spirit-plates, and smudging. Inabilities to show respect for the community’s cultural values can become an obstacle in building relationships. Illustrative of this was when a student described a community member pushing-back on a Western speaker who was talking about how to read food labels: *“One of the Elders stood up and was like, ‘Listen, in our culture, we don’t look at food as bad or good. . . we respect the food because the food comes from Mother Nature and we respect Mother Nature”* (Student #2).

This process requires individuals checking their own biases and enhancing their listening capacities. Another participant said:

*The history that we were taught . . . it’s not the same. I think it was important for me to do that introspection and reflection by myself so I could check my biases at the door. And if something, you know, had come up, I would have had more of the*

*capacity to listen and learn about something new rather than just be like “no . . . this is what I was taught in high school” kind of thing (Student #4).*

Showing appropriate considerations for cultural practices, then, will help community members feel safe and welcomed; it will also nurture respectful perspectives towards the researchers. In other words, an easier and proper way of building relationships with the Native community is to avoid making assumptions and learning about their perceptions from ground up.

Some participants also emphasized the importance of paying attention to diversity in perceptions, since Native communities carry diverse cultural perceptions within themselves. Cultural perceptions in one tribe may not be wholly similar to other tribes; outsiders must keep this fact in mind while interacting with Native communities. An important first step toward doing this is to ask community members to share their perceptions about what is most meaningful, what their priorities are, and asking for feedback.

*Programs are not as effective when one group of people [says] . . . “we need to fix this”. Like say that a group from the University decides like “I’m gonna fix some problems in your community” and go and like “this is what I think needs to happen”. Well, the community that you’re working with probably has a different perspective of what’s going on and what they would prioritize working on (Student #5).*

Perspective-taking, too, can be made easier with diverse groups of researchers when they work to share relatable experiences with Native communities. For example, one student shared, *“When we have more diverse as researchers, maybe people may feel*



*like more related. If we share . . . similar backgrounds or stories with them, like share our side of story, like in our [Asian] culture” (Student #7).*

### ***Roles, Rules, Customs, and Behavioral Expectations***

All the non-Native participants shared discoveries about different roles, rules, rituals, customs, and behavioral expectations in the Native community. A key observation herein was about the importance of showing respect to Elders. Similar to Asian cultures, Native Elders are considered crucial members of the community – and therefore their opinions are valued over that of younger community members. Participants emphasized becoming aware of the ways a non-Native individual should behave with community Elders. One way of showing respect was highlighted in how food is served to Elders first (in any gathering where food is served).

Another observation described by participants related to gender roles in the Native community, and how these are reflected in sundry customs, rituals, and ceremonies. The ritual of drumming, for example, was described as follows: *“They started playing the drum. And that’s like a big thing, a part of the culture is that playing the drum brings the whole community together. And to be a part of that was so amazing to me” (Student #2).* Drumming is always performed by men; women are not allowed to touch drums. A female student said, *“So, I learned not to touch the drum. When we had drummers . . . men do the drumming and women don’t touch the drum” (Student #1).*

Men and women in Native communities are expected to adhere to specific gender roles. For example, in any gathering, genders maintain a certain level of physical segregation. Another example is that men in Native communities are expected to keep long hair *“until they lose someone very close to them” (Student #1).* Some students

described difficulty in understanding and adapting to these gender role expectations. For example, a white female non-Native student said, *“I learned that the hard way; that there are specific gender roles within the community that I didn’t understand, and I [am] still not really clear about”* (Student #1).

From their learning experiences, most students (8/10) pointed out the importance of tobacco in Native culture. This is usually offered for ceremonial purposes and as a gift of gratitude in exchange of any favor, such as asking for knowledge or guidance. The same participant explained how and what she learned about this:

*The use of tobacco, and ceremonial was something that I had heard about, but I didn’t really understand that tobacco is used if you’re asking someone a favor to do something, even to make the prayer. Tobacco is offered in it . . . When you ask somebody for something ‘cause you’re giving them a gift. It’s also in gratitude for in advance for what they’re going to do for you . . . They spread tobacco in gratitude for the gift. So, tobacco just has a really interesting role in that culture. Unlike in [Western] American culture, it’s just about smoking, so [in Native cultures] it’s used ceremoniously* (Student #1).

Some of the most valuable learnings described by students related to beliefs in Native communities around religion and nature. Native communities hold strong beliefs in spirits, and thereby perform prayers at the beginning of any gathering. In addition to beliefs in spirits, students described learning about how Native groups believe in the notion of everything (mind-body-spirit) being “in balance” (Student #1). As a result, they are open to talk about feelings and emotions.

Individuals (community members and outsiders) participating in gatherings are expected to maintain certain etiquettes, such as taking off eyeglasses during prayer and/or quietly observing the prayer if not comfortable participating vis-à-vis one's own religious beliefs. One student explained that *"there's a belief that when you're praying, the spirits are in the room, and if they see their own reflection in your glasses, they will leave the room"* (Student #1). Some students explained that since they were unaware of such of etiquettes, they found themselves in a difficult position; however, community members came forward and explained the etiquettes to them whenever students made any mistakes.

*I wear my glasses every day. It was very normal, and I remember somebody just said like, "Take your glasses off". And I was kind of like 'Oh no, what did I do wrong?' But then at the end of the offering, she explained, like, "You know, in our culture this is like we take off all things that are blocking or electronic." And so, it made total sense* (Student #5).

Students also described their experiences around food in the Native culture. Food is believed to be sacred, so it is important to show respect to Mother Nature for providing it. To show this respect, community members perform a ceremony before any gathering where meal is served. One student described her experience in such a ceremony:

*Before us eating . . . one thing they would do is put a piece of all the foods that we were eating in a little bowl and light it up and it was passed around so we could all smell it. And that was a way of us respecting the food we were about to get* (Student #2).

***Be a Humble and Curious Learner, Not an Expert***

Students described how it is important for any outsider to maintain humility and a good code of conduct while interacting with Native communities. Behaviors such as showing off expertise or talking over each other, for example, can be considered inappropriate. Such behaviors can become obstacles in earning trust (and/or represent sequelae that can hurt once-established trust) of the community members.

*I think the most important thing for a new researcher is to go in there with an open mind . . . the second thing is to go in there as not as an expert, but as a learner. And . . . folks see you as a person who's willing to learn and not just like imposing your ways on them* (Student #2).

Another student described how having an open mindset helped her learn from community Elders, mothers, and even children. She explained that if researchers go in with an attitude of being an expert, they will not be able to learn from people who come from different backgrounds and different expertise(s). She explained, “*We were supposed to be all together, all human, at the end of the day. So, I think it's just kind of being humble that way, instead of like saying, 'here I am' ”* (Student #3). Students found it very helpful to be observant and curious.

### ***Learning from Mistakes***

Students shared a number of experiences in making mistakes, and learning from these mistakes, along the way. They advised that new researchers should similarly give themselves permission to be embarrassed sometimes, while at the same time asking questions to learn. For example, one reflected on her experience: “*And looking back I just should have been more like willing to . . . look stupid in order to learn something new*” (Student #3). It is important, too, to keep in mind that this learning process is a

continuous one. Students' experiences depict that even though one can engage with the community for a long period of time, there can always be new things to learn. The reason behind this continuity was explained by one student in the following way: *"People are different, so make sure . . . always have your guideline over your heads, but also acknowledge there's always differences among individuals, families, and communities"* (Student #7).

### ***Preparations that would have been Helpful***

Reflecting on the need of preparing oneself, one of the participants said, *"We just learned along the way by being immersed in the culture, but I feel like it would have been more helpful to have some of those tips so that we didn't . . . disrespect others inadvertently"* (Student #1). Therefore, when asked for advice for preparing researchers to start their journey with the Native communities, participants provided valuable suggestions. They emphasized that *"knowing the history of the community that you're going into"* (Student #8) a priori (even if is not a complete picture) is essential. For example, one student expressed that knowing about Native Americans' sincere respect for food would have helped her better understand their reactions to being introduced to processed foods.

Relatedly, while researchers can learn about Native experiences through listening to their stories directly, students suggested that reading, too, would be helpful before interacting with the community (also see [useful resources](#) section). Even attending a class, especially if it relates to the community in focus, can be a helpful learning medium. Having some background knowledge can (a) *"save everybody . . . embarrassment and disrespect"* (Student #1), and (b) avoid instigating any traumatic memories.

*[You] should have a general idea. “What is this culture?” and “What is kind of a taboo topic?” That we should be very sensitive, because that will probably to us that’s a taboo, but for them probably a scar, a wound, a deep wounded scar from the past that we probably should be very careful when we touch it (Student #7).*

Additionally, if an outsider does not know anyone in the community, they should actively seek out proper communication mediums to connect with the community – and show genuine interest in this process(es). One participant gave an example that if the target community is connected to a program, a researcher can get contact information from the program website and then contact them via email or ask for an in-person meeting. Once researchers connect with someone from the community, they can explain who they are, what they are looking for, and explain what prior knowledge they have.

Another piece of advice communicated by students pertained to knowledge about roles and responsibilities of researchers in particular settings. One with experience of training other students in conducting research with the Native community described how this knowledge can be helpful, especially. She explained that:

*Important would be the roles and the responsibilities of the students involved. What is it there supposed to do? And what do they do if they have findings that are off the charts or in some way concerning? Who do they tell who they talk to? Can they counsel the individual or not? . . . So being much more clear about the roles and responsibilities. To me, those three things would be a great preparation for just stepping into some of these (Student #1).*

### **Students’ Learning Processes/Sources**

Along with learned lessons, students also described learning processes/sources through which they learned. Guidance from other (e.g., Elders, experienced students and faculty), class orientations, and in-the-field research experiences were commonly referred processes/sources.

### ***Guidance from Elders***

One of the biggest learning supports for the students was guidance from community Elders. Students described their experiences, especially in the FEDS, of Elders coming forward to correct mistakes that they (students) made. They found Elders welcoming whenever the students asked questions, too, especially around customs and rituals – e.g., taking off glasses during prayer, going counterclockwise while dancing, customs of gifting. Elders and other community members were willing to teach students whenever indicated. Elders are expected to presume the roles of a teacher, and they often share stories to do this (i.e., teach others). Students described how Elders’ stories were a good learning experience. In fact, it was through Elders’ stories that they came to realizations of the trauma experienced by Native communities. One student described, *“So, when I was listening to the Elders in the community sharing the stories from their grandparents or their great grandparents, I feel shocked, so deep. I’m like how that could even be possible?”* (Student #7). Students also expressed that community members connected with them on a personal level. These connections, over time, evolved into close relationships.

*I really enjoyed learning from the Elders, especially, and the respect that they’re given that they have earned and that they, in turn, give back to us as people who respect them, I found that just very moving. I remember one of the Elders told me*

*she was praying for us every day, and that just really touched my heart (Student #4).*

### ***Guidance from Experienced Personnel***

Non-Native persons who have a history of working with Native communities can also be great mentors for novice students/researchers. For example, one of the co-leaders of FEDS – who is a white, Western man – was identified in this way. All of the students expressed that, under his mentorship, they felt more confident in interacting with the community.

*Once I was getting involved in this research, what I learned a lot was from [name]. And one thing he told me is that, I think, it was very important to pay attention to detail. And involving this not just the study but involving the participants as part of the study. And I think that was like one main thing that I learned from this study (Student #2).*

Students also found that their more experienced peers, who had longer involvement with the community, were helpful. Students described these other more-experienced colleagues as showing respect to community members. They served as guides in research-oriented tasks, such as measuring blood pressure. One student said that it is “*nice to either have a familiar face and then maybe that person turns into your mentor. I mean, if they’re coming to speak to trainees, they’re probably open to teaching in the sense of community teaching*” (Student #5).

### ***Classroom Preparations and (in-the-Field) Work Experience***

The majority of students described how attending orientations offered by different programs or organizations, such as FEDS or a local Diabetic Foot Clinic, have been



helpful in their learning process. These orientations were delivered by professors, recognized Native researchers, and/or Elders from the community. These orientations have been a good starting point for students in seeking resources related to Indigenous groups. One student described booklets from such an orientation as helpful toward her gaining insights about Native traditions:

*What do those four different color mean? And how did they divide into different tribes? And what kind of spiritual animals, like, defined each of the tribes and also what kind of ritual, and why they're doing this kind of ritual? And also, they mention a little bit about the gender norms . . . and why always the man doing the drums, not the woman? (Student #7).*

Another way through which students learned is by participating and volunteering in Native community events. One student shared, *"I did go to two pow-wows. One was at the University, and much smaller and was a good introduction to their Native dance in the Native regalia"* (Student #1). For introducing non-Native students/researchers to the Native community, trainers can adopt several of the above-mentioned ideas. Other strategies included inviting guest speakers, especially if the member is in a position of privilege and power, such as an existing professor(s) within the institution, to avoid tokenizing any individual.

### **Advice from Students about Conducting Native Research**

Students were asked about appropriate methods for conducting research in Native communities. They described several approaches, including people-centered methods and scholarship that is driven by the community. They emphasized establishing participant-researcher reciprocity, wherein studies' outcomes benefit both the researchers and the

communities involved. Finally, participants mentioned that research in Native communities requires some specific considerations at different stages of the work, including strategies like determining research focus, forming research questions, collecting and interpreting data, deciding on ownership of the data, and determining suitable research methods to apply.

### ***Study Focus (Ensuring Researcher-Participant Reciprocity)***

First, formal researchers (who are conventionally not members of the Native community and/or do not identify themselves as Indigenous) are encouraged to evaluate their study focus. They can self-reflect and find answers to what brings them to the work and why they care. As one student put it, *“I think that’s, to me, that would be the most important message – that this is for Indigenous people, and by Indigenous people”* (Student #1). Thus, it becomes essential for researchers to take a person-centered approach that is driven by the community. Another participant, who identifies herself as Native, outlined initial factors that should be prioritized in the beginning of planning any research project. She emphasized the need for evaluation of the research question or project and how it will be of benefit to the community in focus, before initiating the project. She also explained the complexity in working through different levels within the community:

*Knowing and respecting the fact that tribes are Sovereign Nations, and so you need to work through the levels of leadership if it’s their Council or their Health and Human Services Committee, or whoever you need to approach first, you need to know that before starting or trying to start anything. Otherwise, it could*

*definitely be just . . . It's not gonna go anywhere. That's super important* (Student #8).

Strong advice from the students is that research projects should build up on qualitative surveys that characterize existing issues (e.g., diabetes prevention, suicide prevention) within the communities, rather than building up on researchers' curiosity. Projects should be designed in such a way that inform policies, programs, or interventions – and thus benefit of the community.

### ***Forming Research Questions***

Once focus of the research is determined, investigative questions should not be unilaterally imposed on the community. Instead, researchers should seek the community's perspective(s) and co-define these together. Taking this opportunity to understand the community's needs is essential, especially when there is an established connection between the community and the researchers (and/or trusted intermediary personnel). Students advised future researchers to immerse oneself in the community and search for research questions within (and with) the community. Even if researchers go into the community with a pre-determined question, they should be prepared to modify their questions as the community prefers. One student suggested an effective way for reaching out to the community in search of a research question:

*I think a really great way is early on, instead of you coming up with a question that's like "this is, this is what I'm seeing from like my background", or whatever, have like almost like a Town Hall. I think would be really interesting to gain community perspective on, like, "What is something that people would like research?" To get more of a perspective, as maybe an outsider, to then move into,*

*like, “What is really going to be effective?”, Or “What is? What’s going to be meaningful?” (Student #5).*

### ***Effective Research Methods***

In terms of existing research methodologies that can be effective in working with Native communities, students identified community-based participatory research (CBPR) as primary. This is mainly because CBPR gives researchers the opportunity to get involved with communities at a ground-level. Therein researchers can build reciprocal relationships with community members whereby information is collaboratively exchanged.

*So, I think this is the beauty of, like, CBPR work. You can talk to your members and really, truly experience and learn from them and see what, where this information should go. So, I think the community-based program when you're trying to do research takes a long time to get going, but now that it's established, I think that's the key to the research in making not only like the outcomes, but having the trust, that would be my main thing (Student #3).*

One important consideration was highlighted by the Native interviewee, however, and warrants attention: She expressed that even though different people can have different approaches towards understanding and operating CBPR, research effectiveness can be jeopardized if it is not genuinely focused on the benefit of the community. She added, too, that true representation of the community is a must.

*I think that there are other Indigenous based frameworks for doing research and evaluation, but it really should involve the people, who people were conducting the research to represent a community, and even if it's someone who is on*

*contract or someone who is just a trusted partner. It's really difficult to do effective research that's meaningful on a community without having partnership and representation. So, I'm not necessarily on board with the CBPR language anymore. I've seen harmful types of research done by people who maybe were well intended but didn't know what they were doing and causing unintentional harm to communities, which is not acceptable (Student #8).*

### **Data Collection and Data Ownership**

Students shared some strategies that they found helpful for collecting data in Native communities. One strategy can be making community members the focus of the subject. Researchers should interact with them in a way that does not make them feel attacked, such as belittling someone for having a disease. This is mainly because in Native culture it is deemed not appropriate to make someone “*feel weak*” or “*feel defeated*”. Once researchers take this approach, participants will be more willing to open up and share their experiences. One student shared her experience of framing interview questions for this approach:

*Whenever I would incorporate my interviews, I made sure that it was, they were the center of the subject and trying to phrase my questions in a way that was like, “Okay, how has this impacted you?” Rather than saying “What did this do to you?” (Student #2).*

Another way in which researchers can make community members the focus of the subject is by shifting attention from a task-oriented data collecting approach to a more person-centered approach. One student, for example, explained:

*If you just come in and say like, “Okay, first, we’re going to take your blood pressure, then we’re going to measure your blood glucose and then we’re going to look at your...” ... Whoa, “How about how are you today? What’s been going on in your life?” I think those things were that’s what built the trust for me* (Student #5).

Another strategy can be finding motivational factors among participants. Based on her experience in physical therapy, one student described that external motivation does not result in long term adherence in health-related behavior change. Building upon this, she advised figuring motivational factors in each participant; this is what brings long term commitment in change.

A final strategy can be being upfront about data collection processes, and being flexible to adapt to participants’ input. This can be useful mainly because the data driven approach of conventional research (where following certain steps is mandatory) can turn some people away. For example, while checking blood pressure, researchers can describe the process to participants and, if the participant provides input, then they can say, *“This might not be exactly how you’re used to doing it, but this is how I’m gonna do it. If you like to give me input on like my steps, then we can do it both ways”* (Student #7). An important factor related to data collection and ownership was highlighted by our Native student participant. She mentioned that some of the more advanced (in research work) Native tribes have established their own Institutional Review Boards that can actively engage in any type of research and *“tribal nations, being Sovereign entities, they have the ability to discern who will own the data”* (Student #8). She advised researchers to look into connections with such institutions (see [useful resources section](#)).

### ***Data Interpretation***

Narratives from students point out that once researchers have a co-constructed focus for the investigation and adopt appropriate data collection strategies, careful attention to interpreting findings is indicated. For example, one student explained that once she worked to make the participants “*the center of the subject*,” she was able to “*interpret the data not just like solely as data*”. She was able to “*incorporate the people into the data*” and then incorporate that into her conclusions. Students also recommended having community members – e.g., Elders, Native researchers – as co-authors. In this way, contributions of everyone involved can be recognized. However, students also touched on the importance of maintaining investigative rigor. One outlined an effective strategy of blending conventional research with Native ways of knowing. She explained that as researchers go into the community, they usually go in with the conventional research approach and, once they learn about the community approach, they strike a balance between the two. She emphasized, too, that community members should be asked for feedback as results are interpreted.

*I feel like this is the most important thing, is like being open with what you're studying and being open with the results before maybe, you make it public so they can talk to you about it and, like, clarify any questions that they have or things that, like, maybe in their culture they wouldn't want that to be . . . Just talking to them, especially the Elders (Student #10).*

Students maintained that community members should get a say in how they are represented in the scientific community. Synchronously, they maintained that researchers

should be cautious about overgeneralizing (because one group may not represent all other groups).

### ***Dissemination***

In general, students stated that communities are usually neglected in this stage of research, despite that fact that this step requires input from community members. This is one of the steps where researchers should ensure that the results reach larger populations, especially the population that matters most, i.e., community members. This delivery of information to the non-academic world has been identified as a duty and responsibility of researchers, where information should be transferred in accurate and comprehensive manners. One participant called attention to asking appropriate questions regarding disseminating study results:

*So, talk to the community members and see what they think, right? Where do they think this information should go? Where is this information going to matter the most? Now there might be places that you and I aren't even thinking of (Student #3).*

In this process of disseminating results within the community, it is also essential to evaluate the level of literacy therein, including health literacy. Based on their experiences, some students shared that methods such as informal verbal information sessions or sharing experiential stories can be some of the most effective ways for delivering results to community members. Another important factor is to consider the context of participants, such as their family circumstances (e.g., family history, number of children/household members, daily routines). An example of this was given by a student participant as she talked about a scenario of encouraging participants to exercise



15 minutes per day. She explained that instead of giving participants general advice, investigators can give an individualized advice:

*Pick up kids at three. But before three, you have a number of extra times. What you can do in that time before doing your housework, or something else, just squeeze 10 minutes. Or after you have the kids go to bed and what we can do to make sure that we can help you maintain your health (Student #7).*

Students also called attention to the role of researchers as advocates. In order to benefit lay populations, results should reach other groups of people, such as governments/policy makers and/or non-profit organizations.

#### ***Useful Resources for Learning (referred by the Students)***

Student participants discussed several useful resources that novice researchers can seek out when they intend to get involved with Native communities. One pointed out that there are “*larger non-governmental, usually Tribal, organizations that can help oversee research within a tribal community*” (Student #9). She referred to the research department of the Great Plains Tribal Chairmen’s Health Board in South Dakota. She explained that if someone intends to pursue health research with that community, they can turn to this department. Students also pointed to academic institutions that are well established in research within Native communities. One described:

*There are these major or mainstream academic institutions that have small, like, areas of Indigenous-based research where they can share frameworks and things like, NDSU [North Dakota State University] has the American Indian Public Health Resource Center. And I know that they have developed their own*

*evaluation framework that's rooted in Indigenous knowledge and culture and ways of knowing (Student #8).*

Apart from institutions, some students mentioned that resources such as books, documentaries, and autoethnographies can be good options for students' self-education purposes. An example that was cited (by Student #6) is "Decolonizing Methodologies: Research and Indigenous Peoples" by Linda Tuhiwai Smith. Another (cited by Student #5) is entitled "A Good Time for the Truth: Race in Minnesota", which has stories of individuals (e.g., people living in Minnesota, Indigenous people, people from different races). Participants explained that learning about individual stories can help outsiders to better understand the perspectives of the community and build empathy towards the community. Finally, program websites, such as the Minnesota Department of Health's site, can also be a good starting point from where students/researchers can find other useful resources.

### **Advice from Elders**

Along with students/new professionals, community Elders were interviewed for the current study. Elders shared their advice about conducting appropriate research with Native communities. Similar to students' experiences, building a trustworthy connection was identified as a cornerstone. To this end, Elders identified several strategies.

#### ***Connect through a Trusted Source***

Elders identified – in resonance with students' experiences – that an especially effective way to approach Native communities is to go through intermediary personnel who have already established such connections. One strategy herein is to engage a Native researcher. This can facilitate building a trusting relationship. If no such personnel are

available, then emailing agencies who have worked with these communities can be a good place to start.

*Like if you don't know someone, I would suggest that email would be helpful.*

*Introducing yourself just to see, you know, like, this is, this is who I am. This is, you know, what I'm looking for. Can you help me? If you can't, can you point me in the direction to somebody that can? And if you don't have email, a phone call would be helpful too (Elder #2).*

Some of these agencies that work in the Minneapolis and St. Paul area (mentioned by the Elders) are the Ain Dah Yung Center, American Indian Family Center, and the Interfaith Action of Greater Saint Paul's Department of Indian Work.

### ***Connect through Community Events***

The above-mentioned organizations offer a myriad of events for Indian education. Attending such events was identified as an effective way to learn about the community and begin building relationships with them. An Elder pointed out that these events can give non-Native students/researchers the opportunity to engage with Indigenous people. Powwow is an excellent example. Contrary to commonly-held beliefs that powwows are religious ceremonies only for American Indians, these are celebratory events in which both Native and non-Native individuals can participate.

*I think in the past society has viewed powwow as being some religious ceremony, only Indians can go. But that's not accurate at all. Powwow simply is a community social event, a time to come together to celebrate, to sing and dance. And then. And reconnect with family and friends. That's all a powwow is. And so, it is open to everybody (Elder #1).*

Along with community events, participating in recognition events, such as Indigenous People's Day, can bring researchers close to Native communities.

### ***Connect through the Custom of Gifting***

The custom of gifting in exchange for favors – such as opinions, guidance, advice, or health information – can help non-Native researchers earn trust of community Elders and/or other members. Offering tobacco, as a traditional custom, was identified as a highly-regarded gift for such purposes. One Elder directed on how to ask permission for this custom of gifting:

*One thing, I guess I might suggest is, you could ask beforehand. You know, “I understand that in American Indian tradition it’s appropriate to offer tobacco. May I present that to you?” Then you put it back on the participant first as to then get the reaction. “Oh yeah, that’d be great”, or, “I don’t know if that’s appropriate.” You know, it allows them to make that choice before you do anything (Elder #1).*

Throughout this process of connection building, Native community members have testified to be open and welcoming. *“One of the things that I like about my culture is they’re very open to other people coming in as long as they are, you know, respectful while they’re there” (Elder #3)*

### ***Commit to Long-term Relationships***

Researchers are encouraged to take time in earning trust in the community. As highlighted by students, as well, building trust takes a long time. Giving participants ample time to open up can bring out more effective collaboration.

*I know, even with some of our families here, you know, a lot of times they just don't want to tell you their problems or they don't want to tell you what is troubling them. They're here to get food, and that's it. And then they feel embarrassed even to be here to get that. And then once you get to know them, it's like, "Well hey, you know, I really could, need some help with this." You know, so it's really building that relationship to find out more of what you're looking for* (Elder #2).

During this process(es), incorporating food and drinks in gatherings, such as focus group discussions, can create more opportunities for the participants to share. An Elder said that, *"Food brings out a lot in people. They are more willing to open up."* Once participants open up, it is also important for researchers to keep in mind that certain questions can *"stir up a flood of emotions."* One Elder explained that when talking about traumatic experiences with community members, especially older generations who have experienced oppression firsthand, participants may want to *"hold and hide"* their sadness, hate, anger, or *"old ugly feelings."* The Elder further explained that when an investigator asks about their traumatic experiences, it is similar to opening up *"old wounds that they have tried a lifetime to forget"* (Elder #1).

### ***Respect, Listen, Observe, and Ask***

Elders touched on the fact that showing respect is an essential element for building trust. Said respect can be shown through adherence to community roles, rules, behaviors, and etiquettes. For example, women wearing clothes that are modest, taking off eyeglasses during prayers, and partaking in smudging ceremonies are all ways to

respect Mother Nature. Elders offered guidance for new researchers as they start their journey in Native communities. One said,

*If we were attending Big Drum, I would, you know, help try to prepare you for that the best I can. Like, you know, if they choose you to dance, you're gonna go and dance. Then you follow the circle, you go in counterclockwise . . . So, I would just try to give you as many tips as I could (Elder #2).*

During these processes, Elders encouraged students/researchers to listen, observe, and ask questions along the way.

*Definitely to listen, respect your Elders. And too, don't hesitate to ask questions, if that makes sense. You know, like, if you don't understand something, ask. And even if they, like, look at you like, "Why are you asking this question?" It's, like, you genuinely wanna know, and would love to learn more about it (Elder #2).*

Researchers are also given the opportunity to refrain, in a respectful manner, from participating any of the rituals or customs if they are unaware of the etiquettes. In this case, they are advised to observe and learn. One of the Elders said that *"If you don't know those things and you go to a community event, you can just refrain from participating and watch, you know, and learn. I mean, I think that's a real respectful way, also, for people to just watch and learn too"* (Elder #3).

### ***Be Cautious about Stereotypes***

During these processes of relationship building, too, the Elders cautioned against stereotypes. One explained that the general population usually gets its information about Native Americans from popular media, which represents Indigenous people as *"mad, angry, and screaming."* The Elder maintained that such representations are "95%

*incorrect*”, and that it does not exemplify Native ways of living. This is mainly because the majority of these stories about Native Americans have not been written by the Indigenous persons. Such misrepresentations affect the ways that Native Americans are viewed by others. Thus, in order to build connections with the Native communities, researchers are strongly encouraged to keep their biases in-check.

### ***Be Cautious about Overgeneralizing***

Elders, as well students, pointed out that while interpreting results of newly collected data or existing research, researchers should be cautious about overgeneralizing. Elders emphasized that responses from the Native community will be very local. Caution should thereby be maintained because language, customs, and situations can be very different from one tribe (and/or geographic area) to another.

*In Minnesota, you got Dakota. Just to the East, you’ve got Ho-Chunk and Menominee. To the West you got Lakota and Mandan . . . You know there’s many, many different tribes, many different ways of viewing the world, perspectives. And I would even say, you know, within just the Ojibwe people, it’s not all the same . . . there’s differences between Leech Lake, Red Lake, Wild Earth. And so, when you’re doing research with Indian people, you know, I think the understanding should be that they can’t speak for everybody (Elder #1).*

As a result of such diversity within the community, researchers will also receive a spectrum of responses wherein each of the stories may be different but of equal value. Elders thereby encouraged students to include multiple narratives in their research results. For this purpose, Elders have also recommended using qualitative or mixed method approaches.

### ***Useful Resources for Learning (referred by the Elders)***

Elders provided suggestions that can prepare non-Native researchers, such as reading cultural cards and books written by Indigenous authors, training with a Native researcher, listening to panel discussions, participating in community events, and learning from documentaries. For example, one mentioned a documentary entitled “REEL Injun”. It explores “*the social representation of American Indians through the movies and through media*” (Elder #1). Researchers/students were encouraged to prepare themselves by learning about some of the Native history. Cultural cards can be an effective and accessible tool for learning some of the myths and facts, too, alongside tribal sovereignty among Native communities. Another good place to educate oneself about American Indian history and culture is local bookstores. One of the Elders mentioned that “Birchbark Books and Native Arts” (cited by Elder #3) has a good collection of Indigenous texts that are written by Native writers. In addition, connecting with agencies that work with Native communities can equip researchers to begin their journey(s) in scholarship.

*You know, like just doing that initial research. Just to know which agencies are which. So even if somebody were... if you were to call us and say “Hey, I need help with this”, we could say “Oh, go to AIFC.” And you have no idea what that means. You know. So at least you would know maybe what the abbreviations are. Like were referred to often as DIW instead of Department of Indian Work (Elder #2).*



In addition, an Elder explained that inviting Native researchers to discuss Native research processes with non-Native researchers (e.g., in a panel session or as guest lecturer for a University class) can serve as an interactive learning opportunity.

*And then I would also do some trainings, you could do so you could have a panel maybe and have some nonprofit people come in, some researchers [American Indian] come in and talk about this . . . I do think people need to understand why there's so much distrust, and so maybe having them do have someone like that understands the history of Indigenous nations in this country. I think that would be very important for them to take a class on that, or at least a training on that (Elder #3).*

### **Discussion**

Results found in this study can be framed through Vygotsky's (1978) SCT, which highlights the contributions of both social and cultural interactions in learners' learning process(es) (Wang et al., 2011). This theory extends the construction of knowledge to social settings and focuses on four aspects of cognitive development: (a) mind, (b) tools, (c) zone of proximal development (ZPD), and (d) community of practice. Hung and Nichani (2002) proposed that, from a SCT standpoint, the focus of education should evolve around the learning process rather than the teaching process. In this case, teachers are expected to provide scaffolding for students and challenge their learnings to ensure internalization of taught materials (Hall, 2007). On the other end, students/learners are expected to gradually become independent from teachers'/mentors' guidance as they get into the actual work environment (i.e., the community of practice). Eventually, learners

should gain more proficiency in modeling, mediating, diagnosing and scaffolding (Hall, 2007; Hung & Nichani, 2002).

Students' experiences described in the current study, thus, can also be discussed using this theoretical lenses. First, SCT postulates that knowledge construction solidifies when learners are exposed to (actual) work environments (Peer & McClendon, 2002). For the current study, learning occurred when students interacted with community members in activities like prayers, cooking, food sharing, biometric data collection, and storytelling. Second, tools such as language, writings, symbol systems, and visual diagrams help learners move from social planes (interactions with others) to psychological planes (internalization) and achieve higher order thinking (Wang et al., 2011). In educational settings, assignments, class activities, web resources, and evaluation criteria represent examples of such tools (Wang et al., 2011). Similarly, reflected in students' shared experience, they found tools such as formal orientations, pamphlets, books, and cultural cards helpful toward learning about the history and lived experiences of Native people. Third, Zone of Proximal Development (guidance from "a more knowledgeable other") and scaffolding (the mechanism or support) are reflected in students' learning (Allman, 2018, p. 1; Wood et al., 1976). For students in this study, community Elders and/or experienced personnel played these roles. Elders, who are respected as knowledgeable and revered community members (Nielsen & Gould, 2007), taught the students about roles (e.g., gender), rules (e.g., respecting Mother Nature), and etiquettes (e.g., taking glasses off during prayers). These teaching and learning processes took place during different group activities. In addition to Elders, more experienced peers and trusted faculty members contributed to students' construction of knowledge. For

example, one faculty member who has been working with the community for several years provided baseline information about Native culture through preparatory orientations. This aligns with the concept of scaffolding (Peer & McClendon, 2002). Fourth, this theory proposes that “learning a subject domain is viewed as a process of becoming a member of a community” wherein the members of that community have “expertise in some area of significant cultural practice” (Wang et al., 2011, p. 298). As mentioned above, current study’s participants shared that whenever they engaged with the community, they learned from respected Elders’ stories. Their interactions depict that students valued Elders’ wisdom as much as any other expert. As shared by the students, overall, they learned from the community and became a part of the warm and welcoming community.

Although the primary focus of Sociocultural Theory has been cognitive development over the life course, it also attempts to explain unseen processes of higher order thinking. Thus, it has been widely applied in the field of instruction, assessment, research, and education. From this perspective, the current study also has some implications toward the field of research and research training.

### **Implications for Research**

Consistent with SCT, some of the shared experiences in the current study (e.g., ways of conduct, mode of communication) raise awareness regarding effective and appropriate strategies that new non-Indigenous researchers can adopt while collaborating with Native communities. In other words, using the current study as scaffolding, future investigators can develop a step-by-step approach for their involvement with Native communities. This is mainly because students’ experiences depict that no extensive study

of Native methodologies is required to engage with the community; rather, genuine interest, consistent effort, and a respectful attitude can open the doors to long-term relationships in the work.

According to both students and Elders, building a trusting relationship – first – between Native groups and professional investigators is essential. Doing this has been strongly emphasized in extant literature (e.g., Burnette & Sanders, 2014; Claw et al., 2018; Goodkind et al., 2011; Lowe et al., 2011). Participants encouraged non-Native researchers to be sensitive to the historical realities that make this process so important. Initial distrust of researchers is not something that they should take personally; it stems from a long history of shared trauma imposed by colonists (historical and present-day) through a myriad of oppressive, exploitative, misrepresentative, discriminatory, and even murderous sociopolitical and environmental acts (Findling et al., 2019; King et al., 2009; Norton & Manson, 1996; Salois & Holkup, 2006; Skewes et al., 2019). In terms of research, specifically, Euro-American investigators have historically taken advantage of a broad range of disenfranchised communities – American Indians, patently – for their own personal gain (e.g., professional, academic/career). Said communities have most often not benefited as a consequence of these investigative processes (Burnette & Sanders, 2011). Poor cultural sensitivity among academic researchers and ethical review boards has added layers of distrust within Native communities (Pearson et al., 2019; Vernon, 2015). Students, then, must be careful about charging into a Native group to conduct research for their own personal benefit (e.g., to secure experience that will bolster their competitiveness for graduate school, to complete a master's or doctoral thesis). The work's focus, process, and outcomes must evolve in collaboration with community

members, and conducted in a way(s) that ensures mutual gain. Participants also shared their experiences and advice for overcoming initial distrust and building trustful relationships. They emphasized, for example, the importance of being introduced by a trusted source(s)/gatekeeper (e.g., a person with established relationships in a local organization). Kawulich (2011) described that such gatekeeper(s) can open such doors for communication, while simultaneously providing authentic insights into Native culture. Efforts and processes like these should precede any formal research agenda. If no such gatekeeper is within reach, alternatives are available to start this networking process. For example, attending community events (e.g., powwows, Native American Summits) (Brockie et al., 2017; Claw et al., 2018; Mail et al., 2006; Skewes et al., 2019) and participating in volunteer opportunities offered by Native American organizations (e.g., Ain Dah Yung Center, American Indian Family Center) can be a good starting point.

From here, other practices – such as acknowledging and incorporating cultural perspectives into research, listening and observing Native ways of knowing, and understanding roles, rules, and etiquettes – are also important (Brockie et al., 2017; Nielson & Gould, 2007). This can help to build more transparent and trustworthy relationships between non-Indigenous researchers and the Indigenous individuals and families that they partner with. Community members should be involved with data collection processes – from identifying what is important to evaluate to how data are collected and analyzed. Other scholars have supported this, maintaining that Native people should be in control of what knowledge is shared (Brayboy & Deyhle, 2000), and that Native ways of story-telling and symbolism should be honored in this sharing (Drawson et al., 2017). These tenets should extend to data interpretation, too, as power is

shared between researchers and study participants. This way multiple perspectives are honored (Brayboy & Deyhle, 2000). Throughout these processes, participants in the current study and authors of existing literature have promoted the importance of co-creating investigations with (versus on) Native communities (Brockie et al., 2017; Lowe et al., 2011; Mendenhall, 2021). For this purpose, CBPR is frequently identified as an acceptable method. CBPR is “an action research approach that emphasizes collaborative partnerships between community members, community organizations, health care providers, and researchers to generate knowledge and solve local problems” (Berge et al., 2009, p. 475). This approach provides opportunities for capacity building, equity, tribal oversight, training, and inclusion of community research team members, and uses assessment and intervention tools that are culturally appropriate. However, certain practices, such as cultural humility, equal sharing of power and resources, mutual respect, co-learning, and skill development, can determine the success of the CBPR partnership. Building such relationships can help researchers to better understand community values, practices, and ways of knowing. Reflective of cultural understandings, researchers can then work with Indigenous groups to develop studies that are better received and understood by Native participants.

Following co-creation of research, transparent reception and delivery of study results can also help allay commonplace misunderstandings and/or professionally-led (and sometimes disrespectful or clumsy) research methods advanced by non-Indigenous scholars with Native groups. Participants also pointed out that it is crucial to disseminate study results within the local community (not just in professional circles). Academic papers, for example, tend to be written in a way that is dry and difficult to consume (even

for graduate students) and/or accessible only by membership within the Academy (e.g., through library systems with paid subscriptions to refereed journals). In order to truly benefit the community, then, study results should be translated into everyday language (without academic jargon or esoteric statistics) and accessible through everyday settings (e.g., powwows, local gatherings, organizational websites). In summary, “appreciation of the sovereign status of tribes and adherence to tribal protocols from conception of the project to dissemination of results” is essential (Brockie et al., 2017, p. 302).

Along the process of building trust, said social interactions can extend beyond researchers’ realm of learning and can prepare them to take on intermediary role for the community — their role as advocates. As described by participants in the current study, research with Native communities should always focus on benefits for said communities. Researchers should thus take up the role of advocates once they establish trusting relationships with Native communities. Advocacy through research results can bring more definite attention from government and policy makers. In the long run, through advanced social interaction in a complex social setting, researchers can not only benefit the community but also establish themselves as independent learners. In the role of a more knowledgeable other, they can then pass their learnings onto other novice researchers.

### **Implications for Teaching**

Taking a Sociocultural Theory approach can help to incorporate experiences and discourse(s) of learners in educational settings (Grabinger et al., 2007). In other words, applying this theory can help create a learner-centered and interactive environment that will equip learners with “self-directed lifelong learning habits” (Alman, 2018, p.1).

Moreover, this theory suggests that incorporating experiences of other community members can also help to enculturate students into a community of practice (Alman, 2018). Traditional instructional methods, however, rarely provide opportunities for learners for such interactive learning experiences. Despite having a strong stand in “teaching concepts, procedures, and basic skills,” instructional design methods must adopt strategies that prepare learners for real life challenges by developing their critical thinking, problem solving, and research skills (Grabinger et al., 2007, p.1). The current study, in this case, can contribute by informing traditional instructional design methods about some of the learners’ and community members’ experiences and discourse(s).

Resources for learning that were identified by students and Elders can be a good starting point to get to know Native culture(s) and history. Consistent with content put forth by the current investigation’s participants, several sources can aid non-Native investigators’ learning – including guidance from community Elders/members (Nielsen & Gould, 2007), learning from existing literature, e.g., books and documentaries written/created by Native writers, Native anthropological reports (Cook et al., 1995; Mail et al, 2006), classroom experiences (e.g., conventions, workshops) (Mail et al., 2006), and observational learning (Claw et al., 2018; Kawulich, 2011). Alternatively, learning from non-Native experienced personnel (e.g., peers, faculty members) with longstanding experience in this work can be informative; this is a unique learning aid that surfaced from the current study. Overall, from a SCT standpoint it can be derived that students’ learning occurs in both traditional instructional settings, as well as in interactive community setting. Therefore, in order to achieve best learning outcome for learners, an



amalgamation of classroom learning, community teaching, and observational learning should be incorporated in any research training endeavor.

In terms of contribution of research trainers, they can adopt suggested strategies (such as inviting guest speakers, providing orientations) to ensure that students are better prepared to work with Native communities. Using resources suggested in this study, trainers can also create a scaffolding for new students upon which new knowledge about Native research methodology is built. For example, trainers can develop coursework (assignments/report prompts) for students guided by the book called “Decolonizing Methods” by Linda T. Smith. This coursework can be advanced even further if trainers have pre-established relationships with Native communities facilitative of in-the-field experiences. In fact, as SCT suggests trainers in this case should create opportunities for students to directly involve with Native communities. Once in the community, students can gain first-hand learning about tribal history(ies), related insights about local etiquettes, and ways of living (Brockie et al., 2017). In this study too, for example, students who participated in FEDS described gaining cultural competency through learning about gender roles, do’s and don’ts of prayer ceremonies, Elders’ roles, gift-giving customs, and respect for Mother Nature. Alongside this, Elders came to appreciate novice researchers’ investment(s) in doing so – versus taking something from them (e.g., data toward a professional publication).

### **Strengths and Limitations**

The sample engaged in this study is both a strength and a limitation. Participants are predominantly connected to FEDS, which is an established CBPR program. A strength, then, lies in this already established University/Community partnership. Student

participants who shared their experiences from FEDS depicted a consistent pattern – that is, learning from a welcoming and (eventually) trusting community. In addition, since Elders were also connected to FEDS, their advice, based on their long-term engagement with non-Native investigators, comprehensively added on to students’ suggestions/experiences. For example, when students expressed that knowing some etiquettes could have saved them embarrassment, the Elders assured that open-for-all community events like powwows can be great opportunity to learn about etiquettes. This homogeneity in the sample gives the results more depth. In addition, two of the three coders in this study have also partaken in FEDS, which brings an insider perspective to interpretations derived. For example, when these coders met, the second coder narrated probable reasons why some of the participants expressed what they expressed (e.g., distrust for colonizers that are rooted in experiences with boarding schools that were shared with him).

On the other hand, this homogenous sample may not be an accurate representation of all students’ or new investigators’ experiences participating in Native research. A larger and more diverse sample could have increased data scope and/or saturation. For example, recruiting more male or LGBTQ+ participants could have brought in more depth to the learned experiences around gender roles in Native communities. Since a majority of the participants in the current study are female, gender roles seemed to be a common aspect to be noticed by them. The question remains if male and/or LGBTQ+ participants would have noticed this as much as (if not more) the female participants did. Another limitation to this homogenous sample is that most of their experiences are described from health-oriented project; this leaves a gap in information about research

targeting other topics like poverty, education, housing, etc. The same could be said, too, regarding the fact that this sample was derived from a single geographic – and primarily urban – area. The study sample consisted of only three Elders, too, whereas inclusion of more participants might have brought in more diverse insights to Native research approaches.

### **Conclusion**

Drawn from students/new professionals' experiences and community Elders' advice, the current study revealed appropriate strategies for partnering with Native communities in research (from early phases in project initiation to later steps in publishing/presenting results). Investigative approaches that emphasize co-ownership in project foci, (inter)personal transparency and humility, and iterative processes of data collection, interpretation, dissemination should be promoted to avoid the disfranchisement of Indigenous people. Educators should incorporate training modules that are informed by and adapted from these strategies in their training of novice investigators.

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## Appendix A

### IRB Protocol

<b>Protocol Title</b>	Integrating Western and Indigenous Research Methods: A Qualitative Exploration of Students' Experiences and Elders' Wisdom
<b>Principal Investigator/ Faculty Advisor</b>	Name: Tai J. Mendenhall, Ph.D., LMFT
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<b>Scientific Assessment</b>	N/A
<b>Version Number/Date:</b>	Version 1 / August 24, 2020

## REVISION HISTORY

Revision #	Version Date	Summary of Changes	Consent Change?
2	8/28/2020	Given this research qualifies for an Exempt determination under the federal regulations, we are not required to obtain a signature on the consent form. We thereby removed this from the consent form.	Yes; see “Summary of Changes”

## **ABBREVIATIONS/DEFINITIONS**

- Type 2 diabetes mellitus (T2DM)
- American Indian (AI)
- Student Investigator (SI)
- Principal Investigator (PI)
- Family Social Science (FSoS)

## **Objectives**

In the study proposed here, the student investigator (SI) will conduct key informant interviews with advanced non-Indigenous students who are currently enrolled in or have completed graduate level degree programs, and who have conducted research in Indigenous communities. She will also interview Indigenous community Elders who have taken part or supervised research with non-Indigenous investigators. She will use a snowball sampling method, drawing from University/Community partnered programs in the Twin Cities metro area, to recruit 10-15 participants. Questions posed will explore classroom preparation(s), research (in-the-field) learnings, and advice regarding how to effectively engage in collaborative investigations with Indigenous groups through scholarship and outreach.

## **Purpose:**

*This study will address the following aims:*

1. Explore key learning experiences (classroom and in-the-field) of non-Indigenous students/new professional researchers in collaborating with Indigenous communities;
2. Highlight advice from the community Elders about appropriate research strategies for novice non-Indigenous researchers while collaborating with Indigenous groups.

## **Background**

### *Significance of research question/purpose:*

The rationale for this proposal is that study results can raise awareness regarding effective/appropriate strategies that new non-Indigenous researchers can adopt while collaborating with Indigenous communities. This can help to build a more transparent and trustworthy relationship between non-Indigenous researchers and the Native communities (individuals, families) that they partner with. Building such relationships can help the researchers to better understand community values, practices, and ways of knowing. Reflective of cultural understandings, researchers can then work with (not on) Indigenous groups to develop studies that are better received and understood by Native participants. Building on the strengths of this participant-researcher relationship, researchers can also interpret study results in ways that are more reflective of Indigenous perspectives. This reception and delivery of study intentions and results can also help allay commonplace misunderstandings and/or professionally-led (and sometimes disrespectful or clumsy) research methods advanced by non-Indigenous scholars with Native groups.

This study is innovative on the grounds that it engages both learned experiences of young researchers and the wisdom of Indigenous Elders to enhance conventional research



methods (i.e., top-down, expert-driven models) with effective and appropriate ways of incorporating Native research methods. It will also advance a guiding theory (Social Learning theory) that has heretofore not been advanced with non-Indigenous scholars in their work – thereby yielding more depth into what we know about adapting to Native investigative methodologies, while at the same time providing opportunities to refine research methods per se. Finally, disseminating findings to local- and national- research communities (e.g., refereed journals, academic conferences) will promote more flexibility in addressing and responding to research questions for researchers and participants.

***Preliminary Data:***

N/A

***Existing Literature:***

Research on Aboriginal people has been a great concern for many experts, wherein foci have largely been on the imbalanced applications of Western approaches with Native methods. As Indigenous scholar Wilson (2008) suggests, research methods from another paradigm should only be applied to Indigenous scholarship when they co-reside with the “ontology, epistemology, and axiology of the Indigenous paradigm” (p. 12). This process of decolonizing research methods requires scholars to be wary of their automatic investigative thinking/processes, and to make changes vis-à-vis the context and peoples they endeavor to study (Datta, 2018). Indigenous scholars are now demanding, too, that ethically and philosophically congruent research more in-line with Indigenous worldviews be advanced (Peltier, 2018). There is a push for conventional research methodology to be adaptive to both research paradigms through redefining interdisciplinary and collaborative methods, create and maintain collective ownership, co-lead data analyses and presentations, and embrace cultural respect (Datta, 2018). In response to the need, approaches such as community-based participatory research (CBPR), which facilitates democratic partnerships among lay community members and professional scholars/providers, has gained credibility across both biomedical and social sciences (Berge et al., 2009; Getty, 2010; Mendenhall et al., 2018).

Despite the urgency for integrated methodological approaches, researchers are often left to their own devices to learn and navigate boundaries between Western and Native paradigms. There are usually no defined guidelines that can help them to determine “when to incorporate ceremony, how and when to present offerings and gifts, how to honor ‘spirit’, or how to include these aspects into the writing piece of the research” (Raven, 2003, p. 121). Although some scholars (e.g., Kurtz, 2013; Kilian et al., 2019; Krusz et al., 2019) have explored learnings from established scholars in trying to connect both paradigms, none to-date have explored the experiences of students learning to do this work. Further, no studies have paired these processes with wisdom from Native community Elders who are involved in such scholarship. There is only one account (Raven, 2003), to our knowledge, that documents a Native student’s personal journey in doing Western research – but this work represents a case study that reflects a young person’s (not Elders’) experiences. The investigation proposed here will pair the experiences of novice non-Indigenous researchers with the wisdom of Native Elders who

have supervised and/or are involved in formal investigations positioned within Native communities.

### **Study Endpoints/Events/Outcomes**

The SI and PI anticipate that outcomes from Aim 1 will help to bring attention to the necessary methodological knowledge/experience that new non-Indigenous researchers need in doing research with Native communities. For example, they expect to identify appropriate terms/languages that should/should not be used while interviewing/surveying community participants. In addition, they expect to identify highly-valued rituals (e.g., prayer, greetings) before/during/after data collection processes that often go missed in conventional research training(s). They believe that findings from Aim 1 and 2 will bring attention to the strengths and limitations of applying only conventional research methodologies in conducting Aboriginal research from both the new non-Indigenous researchers' and Indigenous Elders' perspectives.

### **Study Intervention(s)/Interaction(s)**

Interactions with participants will include: (a) recruitment of participants via a snowball method (all efforts herein will be via telephone- or electronic means); (b) scheduling interview times; (c) interviews (on-line via video or telephone); and (d) follow-up conversations (e.g., email, telephone) for member-checking findings / results. Participants will only meet with the SI and/or PI; no other people will be present during the interview process. Questions will only focus on participants' experiences as outlined in the interview schedule (included in this application as a separate document), and each participant will have the right to refuse to answer any question—or withdraw entirely—without any repercussions.

### **Procedures Involved**

**4.1 Study Design:** Investigators will use a snowball sampling method to recruit 10-15 participants; (all efforts herein will be via telephone- or electronic means). Questions posed will explore classroom preparation(s), research (in-the-field) learnings, and advice regarding how to effectively engage in collaborative investigations with Indigenous groups through scholarship and outreach.

**4.2. Study Procedures:** Open-ended questions will be used to ask participants about content outlined in 4.1, above. With COVID-19 safety measures in mind, participants will be interviewed via telephone- or other electronic means). The SI will conduct the interviews; she will audio record and transcribe said interviews verbatim.

**4.3. Follow-Up:** The proposed study involves one time point data collection; therefore, the SI and PI will not carry out any follow-up data collection procedures. Member-checking regarding results will occur at the conclusion of this study, wherein participants will have the opportunity to provide feedback, clarification(s), and/or clarifications relevant to write-up of results. All of these efforts will be carried out via telephone- or other electronic- means (e.g., video).

**4.4. Individually Identifiable Health Information:** The study will not use any individually identifiable health information.

## **Data Banking**

**5.1. Storage and Access:** Audio recordings and transcription files will be stored in Box, a secure storage portal delivered by the Center of Excellence for HIPPA data. After completing each interview, audio recordings will be directly transferred to Box. Once transfers are complete, they will be permanently deleted from the recorder / computer. All physical copies any notes taken related to the interview(s) will be stored in a secured locked file cabinet. Access to these digital and physical documents will be with only the SI and PI. Physical copies will be stored until study results are published. Only digital copies of transcription files will be saved in Box. All extraneous copies of data will be destroyed.

**5.2. Data:** Elements collected in the study will include: a) audio recordings, b) transcription files, and c) interview notes/memos.

**5.3. Release/Sharing:** Audio recordings will not be released outside of the study team (the SI and PI). Any data that are reported will be de-identified (e.g., names changed to pseudonyms, information withheld and/or changed regarding a mentioned employer, religious affiliation or site). In order to maintain confidentiality, all participants will be assigned an identification number, with all relevant data coded with the same number. There will be a separate document linking each respective participant's name and contact information to the identification number, and only the PI and SI will have access to this document.

## **Sharing of Results with Participants**

Overall results of the study will be shared with participants through member-checks, as described above. If participants communicate a want to have a copy of the transcript from their (specific) interview, we will provide this to them. In addition, we intend to share overall results with the professional community (e.g., academic conferences) and AI community through presentations (e.g., at pow wows, community events) and/or copies of the manuscript produced from this study.

## **Study Duration**

7.1. Anticipated duration for an individual participant's participation in the study (i.e., interview) is one hour.

7.2. Anticipated duration to enroll all study participants is three weeks.

7.3. Anticipated duration to complete all study procedures and data analysis is nine months.

## **Study Population**

**8.1. Inclusion Criteria:** Inclusion criteria for non-Indigenous students/alumni include: recent research experience (qualitative, quantitative, or mixed methods) in working with Indigenous community members; currently pursuing or have acquired a graduate or advanced-practice degree (e.g., MA, RN, MD, Ph.D.); and completed conventional research methods training as part of graduate study. Community participants will be included if they have a recognized position as an Elder (i.e., a person who functions as a custodian of knowledge and tradition, and who has community-appointed trust to share their wisdom and beliefs in the guidance of public affairs); and have supervised or taken part in research studies with non-Indigenous researchers.

**8.2. Exclusion Criteria:** Students who do not meet the criteria described in 8.2, above (e.g., have not engaged in research with Indigenous communities; have not taken a formal research methods course) will be excluded. Community participants who do not meet the criteria described in 8.2, above (e.g., are not recognized as a community Elder; have not supervised or taken part in research studies with non-Indigenous researchers) will be excluded.

**8.3. Screening:** Inclusion and exclusion criteria will be communicated to potential participants prior to commencing with schedule an interview and/or consenting to participation. Interested individuals will be asked to communicate interest in participating if they meet the inclusion criteria.

#### 4.0 Vulnerable Populations

##### 9.1 Vulnerable Populations:

Population / Group	Identify whether any of the following populations will be targeted, included (not necessarily targeted) or excluded from participation in the study.
Children	Excluded from Participation
Pregnant women/fetuses/neonates	Excluded from Participation
Prisoners	Excluded from Participation
Adults lacking capacity to consent and/or adults with diminished capacity to consent, including, but not limited to, those with acute medical conditions, psychiatric disorders,	Excluded from Participation

neurologic disorders, developmental disorders, and behavioral disorders	
Non-English speakers	Excluded from Participation
Those unable to read (illiterate)	Excluded from Participation
Employees of the researcher	Excluded from Participation
Students of the researcher	Excluded from Participation
Undervalued or disenfranchised social group	Excluded from Participation
Active members of the military (service members), DoD personnel (including civilian employees)	Excluded from Participation
Individual or group that is approached for participation in research during a stressful situation such as emergency room setting, childbirth (labor), etc.	Excluded from Participation
Individual or group that is disadvantaged in the distribution of social goods and services such as income, housing, or healthcare.	Excluded from Participation
Individual or group with a serious health condition for which there are no satisfactory standard treatments.	Excluded from Participation
Individual or group with a fear of negative consequences for not participating in the research (e.g. institutionalization, deportation, disclosure of stigmatizing behavior).	Excluded from Participation

Any other circumstance/dynamic that could increase vulnerability to coercion or exploitation that might influence consent to research or decision to continue in research.	Excluded from Participation
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## **9.2 Additional Safeguards:** N/A

### **Number of Participants**

The researchers intend to recruit 10-15 participants locally (from existing contacts that the PI has through local diabetes intervention groups and AI service organizations). All of these efforts will be done via telephone, email, or other electronic means. No in-person contact of any kind or type will be made during any part of the study (from initial efforts in recruitment and enrollment to interviews, to follow-ups and member-checking).

### **Recruitment Methods**

**11.1. Recruitment Process:** Participants will be recruited using snowball method. Dr. Mendenhall (Principal Investigator / Faculty Advisor) will initially approach participants with whom he is affiliated by nature of longstanding projects and initiatives in the Twin Cities. These efforts will all be done via telephone, email, etc. (i.e., no in-person contact). After receiving information about the study, interested participants will be asked to contact the Dr. Mendenhall or Nusroon Fatiha (SI / Doctoral Student) to schedule an interview (e.g., over the telephone, video conference, etc.).

**11.2 Source of Participants:** Targeted source of participants are existing local diabetes intervention programs and AI service organizations that (generally) host participants from diverse backgrounds.

**11.3. Identification of Potential Participants:** See 12.1 above.

**11.4. Recruitment Materials:** A recruitment script (see attached file) will be used to inform participants about the study aims and procedures.

**11.5. Payment:** A \$25 visa gift card will be mailed to each participant's address after completion of interview.

### **Withdrawal of Participants**

**12.1. Withdrawal Circumstances:** After beginning interview, if any participant decides to withdraw, they will be free to discontinue participation without any negative repercussions. All participants will be informed about their rights in the consent process and discussion. In the process of the interview, if information comes out that suggests that exclusion criteria are extant, the investigator will discontinue the interview. All data resulting from discontinued interviews will not be used during the data analysis.

**12.2. *Withdrawal Procedures:*** See 13.1 above

**12.3. *Termination Procedures:*** Participants who decide to opt out during interview will be able to end the interview immediately without any negative repercussions. Data collected from their interview will not be used for data analysis.

## **Risks to Participants**

**13.1. *Foreseeable Risks:*** Some of the risks involved in this study are discomfort in describing learning processes, interpersonal conflicts, and/or frustration with supervision sequences. In response to these risks, we are able to provide participants with information about local resources for personal support, therapy, and related assistance. This information will be offered to all participants in this study. Text describing these data is attached to our IRB application as a separate document; it will be available for email or snail-mail delivery as indicated.

**13.2 *Reproduction Risks:*** N/A

**13.3 *Risks to Others:*** N/A

## **Incomplete Disclosure or Deception**

Incomplete Disclosure or Deception: The proposed study will not employ any incomplete disclosure or deception procedure.

## ***Potential Benefits to Participants***

There is no direct benefit to individual participant for participating in the study.

## ***Statistical Considerations***

**16.1. *Data Analysis Plan:*** After formally consenting to participate, the interview will commence. The student investigator (SI) will conduct most or all of the interviews. Data collected, as described above, will focus on classroom preparation(s), research (in-the-field) learnings, and advice regarding how to effectively engage in collaborative investigations with Indigenous groups through scholarship and outreach. Interviews will be audio-recorded and then transcribed verbatim. Analysis of transcripts will commence after the first interview, continue throughout data collection, and afterwards. Efforts herein will follow an iterative data reduction process whereby content is organized into patterns, categories, and themes (Crabtree & Miller, 1992). These will then be used as a scaffolding to organize, frame, and present results. To ensure and inform the validity and trustworthiness of findings, the SI will engage in ongoing memoing regarding her personal experiences, thoughts, and reactions throughout the process(es) of data collection, analysis, and write-up. She will discuss and process these with the PI via ongoing meetings, and provide said memoing documents as appendixes in the final manuscript(s) that result from this work. Member-checking (i.e., returning to participants – via telephone, email, video, etc. (i.e., no in-person contact secondary to COVID-19 precautions) with findings and asking for feedback, clarifications, and/or additional

information), too, will be carried-out at the conclusion of the study so as to further ensure trustworthiness of findings.

**16.2. Power Analysis:** N/A

**16.3. Statistical Analysis:** N/A

**16.4. Data Integrity:** To avoid technological problems, the interviewer will use two recorders, one as a primary and one as a back-up. Audio recordings and transcription files will be stored in Box, a secure storage portal delivered by the Center of Excellence for HIPPA data. After completing each interview, audio recordings will be directly transferred to Box. Once transfers are complete, recordings will be permanently deleted from the recorder. All physical copies of interview/field notes will be stored in a secured locked file cabinet. Access to these digital and physical documents will only be available to the investigators. Physical copies will be stored until study results are published. Only digital copies of transcription files will be saved in Box. All extraneous copies of data will be destroyed.

***Health Information and Privacy Compliance***

4.1 Select which of the following is applicable to your research:

☒ My research does not require access to individual health information and therefore assert HIPAA does not apply.

☐ I am requesting that all research participants sign a HIPCO approved HIPAA

Disclosure Authorization to participate in the research (either the standalone form or the combined consent and HIPAA Authorization).

☐ I am requesting the IRB to approve a Waiver or an alteration of research participant authorization to participate in the research.

Appropriate Use for Research:

☐ An external IRB (e.g. Advarra) is reviewing and we are requesting use of the authorization language embedded in the template consent form in lieu of the U of M stand-alone HIPAA Authorization. Note: External IRB must be serving as the privacy board for this option.

4.2 Identify the source of Private Health Information you will be using for your research (Check all that apply)

☐ I will use the Informatics Consulting Services (ICS) available through CTSI (also referred to as the University's Information Exchange (IE) or data shelter) to pull records for me

☒ I will collect information directly from research participants.



☐ I will use University services to access and retrieve records from the Bone Marrow Transplant (BMPT) database, also known as the HSCT (Hematopoietic Stem Cell Transplant) database.

☐ I will pull records directly from EPIC.

☐ I will retrieve record directly from axiUm / MiPACS

☐ I will receive data from the Center for Medicare/Medicaid Services

☐ I will receive a limited data set from another institution

☐ Other. Describe:

4.3 Explain how you will ensure that only records of patients who have agreed to have their information used for research will be reviewed. N/A.

4.4 Approximate number of records required for review: N/A.

4.5 Please describe how you will communicate with research participants during the course of this research. Check all applicable boxes

☐ This research involves record review only. There will be no communication with research participants.

☐ Communication with research participants will take place in the course of treatment, through MyChart, or other similar forms of communication used with patients receiving treatment.

☒ Communication with research participants will take place outside of treatment settings. If this box is selected, please describe the type of communication and how it will be received by participants.

We will communicate with the participants via phone or in-person and use open-ended interview questions (see attached questionnaire) to collect individual information.

4.6 Access to participants: N/A

4.7 Location(s) of storage, sharing and analysis of research data, including any links to research data (check all that apply).

☐ In the data shelter of the [Information Exchange \(IE\)](#)

☐ Store      ☐ Analyze      ☐ Share

☐ In the Bone Marrow Transplant (BMT) database, also known as the HSCT (Hematopoietic Stem Cell Transplant) Database

☐ Store      ☐ Analyze      ☐ Share

☐ In REDCap (recap.ahc.umn.edu)

☐ Store      ☐ Analyze      ☐ Share

☐ In Qualtrics (qualtrics.umn.edu)

- ☐ Store      ☐ Analyze      ☐ Share  
☐ In OnCore (oncore.umn.edu)  
☐ Store      ☐ Analyze      ☐ Share  
☒ In the University's Box Secure Storage (box.umn.edu)  
☒ Store      ☐ Analyze      ☐ Share  
☐ In an AHC-IS supported server. Provide folder path, location of server and IT Support Contact:  
☐ Store      ☐ Analyze      ☐ Share  
☐ In an AHC-IS supported desktop or laptop.  
 Provide UMN device numbers of all devices:  
☐ Store      ☐ Analyze      ☐ Share  
☐ Other.  
 Indicate if data will be collected, downloaded, accessed, shared or stored using a server, desktop, laptop, external drive or mobile device (including a tablet computer such as an iPad or a smartform (iPhone or Android devices) that you have not already identified in the preceding questions  
☐ I will use a server not previously listed to collect/download research data  
☒ I will use a desktop or laptop not previously listed  
☐ I will use an external hard drive or USB drive ("flash" or "thumb" drives) not previously listed  
☐ I will use a mobile device such as an tablet or smartphone not previously listed

4.8 Consultants. Vendors. Third Parties. N/A.

4.9 Links to identifiable data:

In order to maintain confidentiality, all participants will be assigned an identification number, with all relevant data coded with the same number. There will be a separate document linking each respective participant's name and contact information to the identification number, and only the investigators will have access to this document.

4.10 Sharing of Data with Research Team Members:

The PI and SI will have access to the coded transcripts in the Box storage. The shared storage space will be used to share research data among the researchers only. Data will not be shared with any third party.

4.11 Storage and Disposal of Paper Documents:

Physical documents (e.g., interview/field notes, memos) will be stored in a safe locked cabinet (only accessible to PI and SI). After publishing overall results, all physical copies will be destroyed. All the interview recordings, transcripts and memos will be stored digitally as well in the UMN Box.

### ***Confidentiality***

**18.1. Data Security:** In order to maintain confidentiality, all participants will be assigned an identification number, with all relevant data coded with the same number. There will be a separate document linking each respective participant's name and contact information to the identification number, and only the PI and SI will have access to this document. All data documents will be kept in a secure system, UMN Box. A back-up physical copy will be stored in a secured, locked file cabinet to which only the PI and Co-PI will have access to. After publishing overall results, all physical copies will be destroyed. Any extraneous copies of data will be destroyed as well.

### ***Provisions to Monitor the Data to Ensure the Safety of Participants***

**19.1. Data Integrity Monitoring:** PI and SI will meet once a week to review progress of the study, process of interviews, and discuss new data. Meetings will ensure integrity and confidentiality of the study by clarifying and articulating the findings/themes, and by resolving any disagreements in coding. Participants will only meet with the SI or PI; all of these meetings will only be via telephone or other electronic – i.e., no in-person – means. No other people will be present during the interview process. Questions will only focus on participants' experiences as outlined in interview schedule (see supporting document), and each participant will have the right to refuse to answer any question without any repercussions.

**19.1. Data Safety Monitoring:** See 19.1 above

### ***Compensation for Research-Related Injury***

**20.1. Compensation for Research-Related Injury:** N/A

**20.2. Contract Language:** N/A

### ***Consent Process***

**When / How Consent will be obtained:** Consent will occur prior to participation. The SI or PI will provide (via email) a copy of the consent form to each participant before the interview. The participant will be given some time to review and consider the consent form. The SI or PI will make themselves available in follow-up (before the interview takes place) – via email, telephone, etc. – to respond to any questions that participants may have so as to ensure understanding. When they are comfortable doing so, said verbally communicate this to the SI or PI.

Before beginning the interview (i.e., after any final questions / clarifications are addressed), the SI or PI will re-confirm participants' willingness to take part in the interview.

During the interview, the SI or PI will conduct check-ins to ensure that participants continue to be willing (i.e., consent) to take part in the study (e.g., if/when a participant appears upset about content that is being asked about and/or described). Interviews will be discontinued if/when a participant communicates that they do not wish to continue.

***Waiver or Alteration of Consent Process*** (when consent will not be obtained, required information will not be disclosed, or the research involves deception): N/A

***Waiver of Written/Signed Documentation of Consent*** (when written/signed consent will not be obtained): Given that this research study qualifies for an Exemption under the federal regulations, a signature line is not required in the consent form. We have thereby embedded the "Optional Items" in the consent form and will collect the participants' contact information for future research separately and not connect it to this research study to further protect their anonymity.

***Non-English-Speaking Participants:*** N/A

***Participants not yet Adults*** (infants, children, teenagers under 18 years of age): N/A

***Cognitively Impaired Adults*** (or adults with fluctuating or diminished capacity to consent): N/A

***Adults Unable to Consent:*** N/A

### ***Setting***

***22.1. Setting(s):*** Participants will be interviewed over telephone or other electronic means (e.g., video call). If the researcher conducts the interview(s) on campus, it will be via telephone or online -- i.e., only the researcher will be on campus. If the researcher conducts the interview(s) on campus, the location will be at Dr. Tai Mendenhall's private office in the UMN's Family Social Science Department. The address of this office is 275-F McNeal Hall; 1985 Buford Ave.; St. Paul, MN 55108. If the researcher is off-site (e.g., at home) during the telephone or online interview, they will be in a private home office with the door shut (wherein privacy from any family members co-living with researcher cannot hear the interview taking place). Participants taking part on the interviews will be at a place of their choosing (probably their homes). They will be encouraged to do this in a private room away from other family members, etc.

***22.2. International Research:*** N/A

***22.3. Community Based Participatory Research:*** N/A

### ***Multi-Site Research***

***22.1. Study-Wide Number of Participants:*** N/A

***22.2. Study-Wide Recruitment Methods:*** N/A

***22.3. Study-Wide Recruitment Materials:*** N/A

***22.4. Communication Among Sites:*** N/A

***22.5. Communication to Sites:*** N/A

### ***Coordinating Center Research***

***23.1. Role:*** N/A

***23.2. Responsibilities:*** N/A

***23.3. Oversight:*** N/A

***23.4. Collection and Management of Data:*** N/A

### ***Resources Available***

The SI will be leading the proposed study. Study protocols, reviews, and concerns will be discussed by the PI and Co-PI on a weekly basis. Appropriate solutions will be adapted as study progress demands (e.g., if a large number of participants are withdrawing).

We hope that using a snowball method – wholly by telephone or electrically sans any type of in-person interaction(s) – will help us to recruit enough participants for the study. If the target number of participants (n=10-15) cannot be reached, other recruitment methods will be considered (with indicated change-of-protocol(s) to this application regarding said methods and the study's timeframe).

The Co-PI will be working full-time for over the next two semesters to complete the research by Spring 2021 with efficient outcomes (e.g. master's dissertation, manuscript publication).

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## Appendix B

### Consent Form

#### **Title of Research Study:**

Integrating Western and Indigenous Research Methods:  
A Qualitative Exploration of Students' Experiences and Elders' Wisdom

#### **Investigator Team Contact Information**

For questions about research appointments, the research study, research results, or other concerns, call the study team at:

Investigators' Names: Nusroon Fatiha and Tai J. Mendenhall, Ph.D., LMFT  
Investigators' Departmental Affiliation: Family Social Science  
Phone Numbers: 612-540-9421 and 617-763-6369  
Email Addresses: [fatih001@umn.edu](mailto:fatih001@umn.edu) and [mend0009@umn.edu](mailto:mend0009@umn.edu)

**Supported By:** This research is supported by the Department of Family Social Science at the University of Minnesota, Twin Cities.

#### **Key Information About This Research Study**

The following is a short summary to help you decide whether or not to be a part of this research study. More detailed information is listed later on in this form.

#### **What is research?**

The goal of research is to learn new things in order to help people in the future. Investigators learn things by following the same plan with a number of participants, so they do not usually make changes to the plan for individual research participants. You, as an individual, may or may not be helped by volunteering for a research study.

#### **Why am I being invited to take part in this research study?**

We are asking you to take part in this research study because you are either (a) an advanced non-Indigenous student who are currently enrolled in or have completed graduate level degree programs, and who have conducted research in Indigenous communities, or (b) an Indigenous community Elder who has taken part in or supervised research with non-Indigenous investigators. You can give us insight into classroom preparation(s), research (in-the-field) learnings, and advice regarding how to effectively engage in collaborative investigations with Indigenous groups through scholarship and outreach.

#### **What should I know about a research study?**

- Someone will explain this research study to you.
- Whether or not you take part is up to you.
- You can choose not to take part.
- You can agree to take part and later change your mind.
- Your decision will not be held against you.

- You can ask all the questions you want before you decide.

**Why is this research being done?**

Results from this study will raise awareness regarding effective/appropriate strategies that new non-Indigenous researchers can adopt while collaborating with Indigenous communities. This can help to build a more transparent and trustworthy relationship between non-Indigenous researchers and the Native communities (individuals, families) that they partner with. Building such relationships can help the researchers to better understand community values, practices, and ways of knowing. Reflective of cultural understandings, researchers can then work with (not on) Indigenous groups to develop studies that are better received and understood by Native participants. Building on the strengths of this participant-researcher relationship, we can also interpret study results in ways that are more reflective of Indigenous perspectives. This reception and delivery of study intentions and results can also help allay commonplace misunderstandings and/or professionally-led (and sometimes disrespectful or clumsy) research methods advanced by non-Indigenous scholars with Native groups.

**How long will the research last?**

We expect that you will be interviewed for about one hour. We would also like to check in again after our data collection and analysis processes are complete; we will share our findings with you and ask for your feedback, clarifications, and/or any further information that you would like to provide. If you are willing to do this, the process will take about 15-20 minutes.

**What will I need to do to participate?**

You will be asked to schedule and attend one interview session. You will verbally answer open-ended questions about key learnings and learning processes that you have gained through your own experiences, alongside suggestions that you have for new researchers and/or trainers who are preparing students to do this kind of work appropriately. More detailed information about the study procedures can be found under “What happens if I say yes, I want to be in this research?”

**Is there any way that being in this study could be bad for me?**

Some of the risks involved in this study are discomfort in describing learning processes, interpersonal conflicts, and/or frustration with supervision sequences. In response to these risks, we are able to provide participants with information about local resources for personal support, therapy, and related assistance. This information will be offered to all participants in this study.

**Will being in this study help me in any way?**

We do not anticipate any direct benefits to you by participating in this study.

**Detailed Information About This Research Study**

For more information, please refer to the following description:

**How many people will be studied?**

We intend to interview 10-15 people for this research study.



**What happens if I say “Yes, I want to be in this research”?**

If you choose to participate in this study, you will be asked to schedule an interview. On the day of the interview, the interviewer (Nusroon Fatiha) or her doctoral advisor will meet you at a time of your choosing. The meeting will occur over the telephone or other electronic means (e.g., zoom). She will review and explain the study to you, and then answer any additional questions that you may have before beginning the interview. If you have already signed and emailed your consent to her, she will then commence the interview. If you have not signed and emailed this consent form yet, she will coordinate this first. When the interview begins, you will be asked several open-ended questions. The interview will last about an hour. Your responses will be audio-recorded and the investigator will take notes during the interview. The following are specific sections of the interview:

In the first section, you will be asked about personal demographics. For example,

- For students/alumni: How do you identify yourself ethnically/racially/culturally? What is your last completed degree? How long have you been involved in conventional and/or Aboriginal research?
- For American Indian (AI) Elders/experts: How do you identify yourself (e.g., tribe, language, family affiliations, race/ethnicity)? What is your educational background (e.g., MA, RN, MD, Ph.D.)? How long/frequently have you been involved with non-Indigenous researcher/s?

In the second and third sections, you will be asked about key learnings and learning processes that you have gained in terms of working in research that pairs Western scholars with Indigenous communities. For example:

- For students/alumni: Describe some of your key learning experiences when you worked with Indigenous community members? Describe your conventional (Western) and Aboriginal (Native) research learning processes.
- For AI Elders/experts: Describe some of your primary experiences working with non-Indigenous researchers. How would you suggest young non-Indigenous researchers learn these strategies?

In the fourth and fifth (final) section, you will be asked suggestions that you have for students preparing for and/or trainers who are preparing said students for doing this type of work. For example,

- For students/alumni: Based on your experiences of engaging with Indigenous communities, what advice would you offer to young non-Indigenous researchers? What suggestions would you make to conventional research methods trainers?
- For AI Elders/experts: Based on your experiences with engaging with non-Indigenous researchers, what advice would you offer to them? What suggestions would you make to conventional research methods trainers?

**What happens if I say “Yes”, but I change my mind later?**

You have the choice of not answering any question or opting out from the study anytime. In doing so, you will not face any penalty, neither will you be deprived of any promised

benefits. Your choice of withdrawing will not affect your current or future relationship with the University of Minnesota. Any data collected up to the point of withdrawal will not be used for the study.

**Will it cost me anything to participate in this research study?**

You can participate in the study free of charge. However, since we will be meeting online or talking over phone, if you require any electronic/minutes charges in the process, please inform the research team so that we can reimburse you.

**What happens to the information collected for the research?**

We will do our best to not disclose your personal information. We will de-identify all responses and assign them with unique code that will be used to re-identify during member check-in. Any of your identifiable information such as your name or address will be available only to the research team. Other than team members, the Institutional Review Board (IRB), ethical and regulatory oversight providing committee for research and representatives within the institution who are responsible for monitoring data integrity may also have access to some of your information. Thus, confidentiality of personal information cannot be entirely guaranteed.

Upon data collection and analysis, we will share overall themes across all the interviews at local and national forums (e.g., pow wows, academic conferences). We may publish the results in the form of a manuscript(s) to a referred journal(s) as well. All reports and manuscripts will be based on overall themes (not individual interviews).

**Whom do I contact if I have questions, concerns or feedback about my experience?**

The IRB at the University of Minnesota (within the Human Research Protections Program (HRPP)), has reviewed and approved this research. To share feedback privately with the HRPP about your research experience, call the Research Participants' Advocate Line at [612-625-1650](tel:612-625-1650) (Toll Free: 1-888-224-8636) or go to [z.umn.edu/participants](https://z.umn.edu/participants). You are encouraged to contact the HRPP if:

- Your questions, concerns, or complaints are not being answered by the research team.
- You cannot reach the research team.
- You want to talk to someone besides the research team.
- You have questions about your rights as a research participant.
- You want to get information or provide input about this research.

**Will I have a chance to provide feedback after the study is over?**

The HRPP may ask you to complete a survey that asks about your experience as a research participant. You do not have to complete the survey if you do not want to. If you do choose to complete the survey, your responses will be anonymous.

If you are not asked to complete a survey, but you would like to share feedback, please contact the study team or the HRPP. See the "Investigator Contact Information" of this form for study team contact information and "Whom do I contact if I have questions, concerns or feedback about my experience?" of this form for HRPP contact information.

**Will I be compensated for my participation?**

We would like to offer you a \$25 gift card as form of gratitude for your participation. The gift card will be mailed to your address immediately after completion of the interview.

**Optional Elements:**

The following research activities are optional, meaning that you do not have to agree to them in order to participate in the research study. Please indicate your willingness to participate in these optional activities by placing your initials next to each activity.

**Yes,  
I agree**

**No,  
I disagree**

The investigator may audio-record me to aid with data analysis.  
The investigator will not share these recordings with anyone  
\_\_\_\_\_ outside of the immediate study team.

\_\_\_\_\_ The investigator may contact me in the future to share study results  
\_\_\_\_\_ and inquire / ask me for feedback, clarifications, and/or future  
\_\_\_\_\_ information.

\_\_\_\_\_ The investigator may contact me in the future to see whether I am  
\_\_\_\_\_ interested in participating in other research studies by Nusroon  
\_\_\_\_\_ Fatiha or Dr. Mendenhall.

## Appendix C

### Interview Protocol

#### **For Students/Alumni:**

##### **Demographics: Please tell me about yourself.**

*Possible probes:*

- How do you identify yourself ethnically/racially/culturally?
- What is your last completed degree?
- How long have you been involved in conventional and/or Aboriginal research?

Thinking back to your first research experience in Indigenous communities, please respond to the following questions:

##### **Key Learnings: Describe your key learning experiences when you worked with Indigenous community members?**

*Possible Probes:*

- What are some of the conventional strategies/approaches that worked well for you (e.g., informed consent, anonymity)?
- What are some of the Aboriginal strategies/approaches that you learned to communicate effectively with your participants (e.g., rituals, language/terms, greetings)?
- How did you learn what strategies worked and/or did not work for you (e.g., verbal confirmation/ encouragement from participants, observation of other research process, logical verification gained from other researchers' successful strategical approaches)?

##### **Learning process: Describe your conventional (Western) and Aboriginal (Native) research learning processes.**

*Possible Probes:*

- How did you learn research strategies (e.g., required/elective coursework, field experience with another researchers, field experience from own research)?
- Describe how these strategies were modeled to you (e.g., teachers demonstrated in class, observed advisors/fellow researchers conducting interviews/surveys)?
- What were some of the strategies/approaches that you observed during your research training caught your attention the most (e.g., any terms/language, rituals, communications of respect, adherences to time, community members asking questions instead of the researcher)?
- How did you retain the observed strategies/approaches (e.g., taking field notes, describing the methods to fellow researchers)?
- How did you apply the learned/observed methods in your work (e.g., used the terms/languages while interviewing, had another community member present during interview)?

- How do you plan to incorporate learned behaviors in your research toolset? How do you perceive these learned/observed methods to benefit you or other researchers?

**Suggestions for new researchers: Based on your experiences of engaging with Indigenous communities, what advice would you offer to young non-Indigenous researchers?**

*Possible Probes:*

- What would you say researchers should do when they decide their study focus for Aboriginal research (e.g., talk to Indigenous scholars/community members, read Indigenous literature)?
- What language/terms researchers should/should not use while communicating with Indigenous community members?
- What rituals/greetings/communication of respect (e.g., honoring the “spirit”, giving gifts to the participants) researchers should be aware of while interviewing/surveying Indigenous community members?
- How should researchers approach interpretation and dissemination of the results (e.g., have rigorous member check-ins, request Indigenous researchers share their interpretation first, share in the Indigenous community prior to sharing it in a national academic platform)?

**Suggestions for research integration: What suggestions would you make to conventional research methods trainers?**

*Possible Probes:*

- What are some approaches/etiquettes that you would suggest trainers should teach new researchers (e.g., honoring the “spirit”, giving gifts to the participants, language/terms, building relationship with Indigenous members before deciding on research focus)?
- How do you suggest trainers should teach new researchers about collaborating with Indigenous researchers (e.g., ask for opinion in result interpretation from an Indigenous scholar, share results with the local Indigenous academic forums)?

**Concluding remarks: Are there any other things that you would like add to what we have discussed today?**

Thank you for your time and your valuable responses!

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**For Indigenous Elders:**

**Demographics: Please tell me about yourself.**

*Possible probes:*

- How do you identify yourself (e.g., tribe, language, family affiliations, race/ethnicity)?

- What is your educational background (e.g., MA, RN, MD, Ph.D.)?
- How long/frequently have you been involved with non-Indigenous researcher/s?

Thinking back to your research participation/supervision/observation experience with non-Indigenous researchers please respond to the following questions:

**Key Learning: Please share some of your primary experiences working with non-Indigenous researchers.**

*Possible Probes:*

- What are some of the conventional strategies/approaches that you think work and/or do not work well in Aboriginal research (e.g., informed consent, anonymity)? Why or why not?
- What are some Aboriginal strategies/approaches that you suggest young non-Indigenous researchers to learn to communicate effectively with members of your community (e.g., any rituals, language/terms, greetings)?

**Learning process:** How would you suggest young non-Indigenous researchers learn these strategies (e.g., verbal confirmation/encouragement from participants, observation of Aboriginal research conducted by non-Aboriginal researcher, follow research trainer's guidance who train on integrated research strategies)?

**Suggestions for new researchers: Based on your experiences with engaging with non-Indigenous researchers, what advice would you offer to them?**

*Possible Probes:*

- What would you say researchers should do when researchers decide their study focus for Aboriginal research (e.g., talk to Indigenous scholars/community members, read Indigenous research results)?
- What language/terms researchers should/should not use while communicating with Indigenous community members?
- What rituals/greetings/communication of respect (e.g., honoring the "spirit", giving gifts to the participants) researchers should be aware of while interviewing/surveying Indigenous community members?
- How should researchers approach interpretation and dissemination of the results (e.g., have rigorous member check-ins, request Indigenous researchers share their interpretation first, share in the Indigenous community prior to sharing it in a national academic platform)?

**Suggestions for research integration: What suggestions would you make to conventional research methods trainers?**

*Possible Probes:*

- What are some approaches/etiquettes that you would suggest trainers should teach new researchers (e.g., honoring the "spirit", giving gifts to the participants, language/terms, building relationship with Indigenous members before deciding on research focus)?

- How do you suggest trainers should teach new researchers about collaborating with Indigenous researchers (e.g., ask for opinion in result interpretation from an Indigenous scholar, share results with the local Indigenous academic forums)?

**Concluding remarks: Are there any other things that you would like add to what we have discussed today?**

Thank you for your time and your valuable responses!

## **Appendix D**

### **Codebooks**

#### **Codebook for Elders' Interviews** *(Finalized on 02/26/2021)*<sup>1</sup>

##### **1. Demographics**

- a. Lineage
- b. Residence
- c. Education journey
- d. Career journey
  - i. Gender role

##### **2. History of the Native Community**

- a. Historical Trauma
  - i. Anger related to historical trauma
- b. Diversity within and across Native communities
- c. Rise of American Indian Movement
- d. Lack of trust in research

##### **3. Disparity in the Native community**

- a. Education (e.g., traditional education not fit for Native students)
- b. Pressure point
- c. Mismatch between conventional and Native research
- d. Tokenism
- e. Cultural Misrepresentation
- f. Walking in two worlds - Native vs. dominant culture

##### **4. Cultural Identity in the Native community**

- a. Journey of cultural identity (e.g., situating oneself in the Native identity)
- b. Comfort in the identity as a Native American
- c. Benefit of sharing cultural identity

##### **5. Efforts for recognition**

- a. Eurocentric structure adapting to AI
- b. Making Native Identity normalized
- d. Educating about Native culture
- e. Push from Native community
  - i. Need for more Native teachers
  - ii. Pursue further education

##### **6. Recapture/revitalize old traditions**

- a. Revitalize language

##### **7. Research Tips**

- a. Be cautious about overgeneralization



- i. Spectrum in research responses
  - ii. Representativeness (e.g., lack of localized research)
- b. Building Trust
  - i. Through trusted connections
  - ii. Researcher-participant reciprocity
  - iii. Showing appreciation of time and opinion
  - iv. Custom of gift-giving
- c. Building Connections
  - i. Attending powwows
  - ii. Taking part in demonstrations/rallies
  - iii. Celebrating recognition days/events
  - iv. Including food
- d. Be cautious about time in research
  - i. Progression over time
  - ii. Value of older research
- e. Include multiple narratives
- f. Be sensitive to emotional expressions of the participant
- g. Be cautious of stereotypes
- h. Suggested useful resources for the researcher(s)/trainers
- i. Listen, observe and ask

#### **8. Participants' comments on current research**

- a. Hope for research to help
- b. Good, tough, and tricky research topic
- c. Support for current research

#### **9. Personal goals/aspirations/preferences**

- a. Contribute to local (urban) community
- b. Help Native students
- c. Teaching
- d. Owning perspective

#### **10. FEDS**

- a. Good source to build trust

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<sup>1</sup> This the final version of codebook used for Elders' interviews. Said codebook was initially created on 01/28/2021. Later it was revised and modified on the following dates: 01/31/2021, 02/02/2021, 02/18/2021, and 02/25/2021. These codebooks are available upon request.

### **Codebook for Students' Interviews (Finalized on 06/14/2021)2**

#### **1. Demographics**

- a. Education journey
- b. Career journey

- c. Duration of involvement with the Native Community
- d. Experience with baseline/conventional research

## **2. Learning experience**

- a. Native history of distrust
- b. Trust building
  - i. Slow and steady/slow down
  - ii. A difficult process (without connection and/or prior knowledge)
  - iii. Relationship/connection building
  - iv. Sense of feeling welcomed
- c. Perspective taking
- d. Etiquettes (rules, roles, behaviors, and rituals to pay attention to)
  - i. Roles and responsibilities (e.g., gender roles, roles as a researcher)
  - ii. Respect for Elders
  - iii. Custom of gifting (e.g., tobacco offering)
  - iv. Behaviors in ceremonies (e.g., having Elders have food first, glasses off during smudging)
- e. Preparations (e.g., understanding culture, history, religious, and medicine beliefs)
  - i. Reading and asking meaningful questions
- f. Researcher-participant reciprocity
- g. Listen, observe, and ask

Advice from the participants:

## **3. Learning processes (things that you observe and experience)**

- a. Guidance from Elders/members
- b. Guidance from experienced personnel (e.g., students, gatekeepers)
- c. Guest speakers
- d. Community events (FEDS, powwows)
- e. Educational experience (e.g., talking circles, orientation for students/new researchers)
- f. Constant curiosity (advice to be curious; asking questions and getting answers)

## **4. Learning Resources (for researchers and trainers; things that you touch)**

- a. Online resources
- b. Tangible tools (e.g., cultural cards, fact sheets culturally relevant pamphlets, powerpoints)

## **5. Research in the Native community**

- a. Driven by the community
- b. People-centered approach
- c. Benefits/strengths of CBPR
- d. Comprehensive research approach (how to carry out different stages of research questions, data collection, and dissemination in formal and informal settings)

## **6. Support for current research**

**7. Personal goals/aspirations/preferences** (e.g., I want to apply learned research, take people centered approach)

## **8. FEDS**

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<sup>2</sup> This is the final version of the codebook used for students' interviews. Said codebook was initially created on 03/14/2021. Later it was revised and modified on the following dates: 03/17/2021, 03/22/2021, 03/23/2021, 03/25/2021, 03/26/2021, 04/26/2021, 04/29/2021, 05/06/2021, and 05/10/2021. These codebooks are available upon request.

## Appendix E

### Memos Created during Data Analysis

Date: January 28, 2021

Subject: Elder 1 interview

Making friends can be an important side product for future research endeavors. I agree with Elder 1 that building relationships outside your community is important for the society. I am glad that he is supportive. He can be an important resource or person of contact for future as well. I should know more about the difference between reservation and urban living. What are some of the differences? I am wondering if I would get similar responses from someone living in the reservations also think that we can contribute to our local residence more than any other community/residence. I am wondering if his struggle to follow tradition way of getting college degree reflects his challenges as a Native American. Is the Native American schooling system and traditional American schooling system different? As in, I know that for American schools, teachers need licensure. So, teaching without licensure, will the Native education be valued same as traditional education in the U.S.? His passion for students and teaching is reflected in his tone and pace, which cannot be captured in transcript. This is evident when he stretched and emphasized on "work with". I think, in general, female dominate education sector. It is thus less of a surprise to hear that Native males are rare in education. I wonder what deters male Native Americans from entering education. Was this school Native focus like South High? I am curious to know if a female with similar experience would also feel the same push from the community. Interesting to see determination to complete education at a later stage. Stereotyping Native American student can also contribute to the vicious cycle of perceived low achievement. Being an international student, I am not aware of the difference between the traditional education and Native education system. I am curious to know about the difference. At least in my country, I did hear that Native students in my country primarily struggled due to language barrier. I wonder how it will be same/different here. I am glad to hear that this movement and shift of inclusivity has started here. An important point made here. The approaches that St Paul school has adopted can be used as model for other schools as well. I was not aware of the Native history in this country. So, hearing from an insider is a different experience from reading/hearing it from Western sources. I wonder if other schools are also attempting to bring inclusivity in their classrooms. A very important point made here. I agree that unless an individual is not normalized in their root culture/ethnic background, that identity may get lost in the way. Especially language. Therefore, more such attempts should be made across the country. I can relate to this statement. I have seen individuals within my own community who shared their discomfort with their cultural identity. However, if we are true breed, then it is difficult to hide that (mainly due to physical features). I am curious to know how differences and similarities are communicated across these diverse group of Native American Indians. This is a very important tip. It is applicable for all communities/settings. We often jump to generalize our conclusions, which should be avoided at all cost. But then, it also raises the question, that how much specific we can get? Individuals in the privileged positions should become more aware in terms of over generalizing. This awareness should be raised at a larger

platform. As a complete outsider, that has been my general impression from Hollywood movies as well. I knew that they have been oppressed throughout history and that has left anger and pain within the community. However, people can in general take it a step further and generalize that their anger is more powerful than their generosity and open mindset. This is well summarized here. During research, we may get responses from different points of such spectrum. We may get people who comfortable shares their identify as NA, on the other hand may be reluctant to share their identity as NA. Both are and should be acceptable and understandable. It is important therefore to shave of any preconceived notion of NA that we got from Hollywood and be as open as possible while interacting with NA community am glad to hear that I took the right approach by connecting through a trusted source. Every researcher should be cautious of this step. Unfortunately, it is not something that we are taught in convention research training an important tip here. I think, a fundamental one. This is such an important quote. We generally as researcher completely skip this step of sharing about our own background. Building trust requires input from both parties, not just one! I wish the conventional research would teach about this more. This is more about my own experience and him agreeing to me. Not sure how this can be used in results This is a common scenario I think for every minority population! I hope that with current attempt in raising awareness about this issue will meet some of the tenets of this widespread struggles. Giving gifts to the participants is a general practice nowadays. I am glad that this is being practiced. What if the researcher's values are against gifting tobacco? Because in some communities, tobacco has negative connotation. We should be mindful of the receiving end as well; how reception of the token/gift is perceived. This is a very important tip. An appropriate etiquette of building trust is by showing respect to their preferences. Tying back to his previous comment on the diversity within the community makes the responses very localized wonder how this transition is affecting their perception to research. How does the intersection between trust and time play out? Keeping progression of the community is really important factor in my opinion too. If we are working towards adopting more developed methodology in conventional science and research, why not in terms of traditions? How can we evaluate which factors from the older research match or do not match with current time? How are the acceptance and perceptions around those articles have been affected by the progression mentioned here. This is a good summary quote for the two important research tips. This is again such an important quote. Especially mislead by the research can fortify stereotyping. We should always open minded and carefully listen. Also voice their opinion along with statistical evidence. This can result in more authentic and integral results. This is another fundamental quote. It highlights the importance of practicing empathy as a researcher; something the conventional top-down research do not necessarily emphasize on or teach. I should watch the documentary to have a clearer idea about their history. I am wondering though, knowing about the Native history, will I be able to feel or be accepted as similar? Nowadays, with somewhat increased awareness about the stereotyping, the perceptions are getting better. But the problem is that the old movies cannot be uncreated" per se. And they will seep through the cracks and keep misleading people. How can we work towards modifying that? I think, they should at least add some disclaimers to the older movies/productions the idea of reclaiming culture should also be reflected in the research

results as well. Educating about the Native culture seems a very effective while communicating with the researcher.

Date: February 12, 2021  
Subject: Elder 3 interview

I wonder if there are any Native students disparity in higher education like k-12 education? I wonder if the education that she learnt seems to fit for the Native students (referring to the first Elder's comment that traditional education system is not fit for Native students). I remember Tai telling me that Elder 3 and her sister were the founders of the FEDS program. community is coming together to provide support during covid-19 crisis. Skilled workers like Elder 3 are playing a major role in channeling combined support. She must in an established position to have a say in six different organizations. This kind of gives me some idea about the important role of a community Elder in the AI communities. This goes without saying that there is a push from the community to get more education (referring to Elder 1's comment) She seems to work as a building bridge for different organizations. This seems to one of the greatest strengths of the Native communities-unity. However, it can be exhausting for people in charge. Like us and every other communities, Native communities are also adapting to online operating. It is fascinating, how virtual interaction has become a mainstream over the span of only few months. This seems to be a recurring theme for this transcript. Maybe I should add a new code to the codebook for research tips So building trust with the support of a trusted community member is what has been recommended here. As described here (like Tai) we can approach community Elders initially to build friendship with them so that they can grant us access to the community. CBPR has been advocated to be the right approach at least for doing research with the Native communities. I am wonder how does quantitative research work out in this case? I am a little confused as to how to phrase and differentiate compensation and gifting. Need to discuss it through This tie back to what she mentioned earlier that community leaders have been having extra responsibilities put on them. Although it is necessary and inevitable, it can be toll taking on the individuals. I think, this is a very important tip. We should always include a Native researcher whenever we are working with Native communities. This seems to be a very important point, that has come up in other interviews as well. Involving and asking community members their input in the research process itself is essential corner stone for building trust. This is a very important point. I was talking about my results so far in my dissemination and implementation class. It seemed from the articles discussed in class that there is not a big effort to make the methods inducive to diverse communities. At least in D&I research is a relationship-based research. Again, I am curious to know how it works out for both qualitative and quantitative research. Particularly in the health research, which is heavily quantitative. As far as I know, gifting is an important tradition in Native culture. Is there any other way of compensation? How do we figure out if we have appropriately compensated them? What if they deny taking compensation? This is unique to this participant. We often forget about if we are asking participants to participate, are we making sure to provide a favorable deal for the participants? It is not only about monetary compensation, but also familial/work responsibilities that they must manage to participate. She goes into more details about the ways of getting in the community in her following quotes.

Date: February 25, 2021  
Subject: Elder 2 interview

In my previous interviews with other two Elders, they have emphasized on the custom of gifting and have really shown their appreciation when gift card was offered. However, this Elder has humbly denied accepting the gift. I wonder why there is this difference. Is this due to generation gap? all three Elder belongs to Ojibwe? All three Elders are currently in big positions. This is opposite to the stereotype of less established AIs that one of the Elders described in their interview. Elder 3 was mentor for both Elder 2 and Elder 1. I am really fascinated by her role as a director. Since she seems young. She must have real good potential to take up this role. I had a preconceived notion that this country is has good resources for minority communities. However, after talking to the Elders and the students, my understanding is that minority communities must struggle harder to ensure their rights. Why is there a difference in funding course for Native organizations and Native lead department? It is about how her job is difficult. Having a good rapport with both the inside and outside communities seem to be a very important tool for all Native leaders. Native community leaders are motivated to work for the betterment of their community. I am wondering though; it seems common for students here to change their field. It is not an easy thing in my country. Is it required for all master's plan to have a thesis? How can I get a nonprofit certificate? Hotline for COVID support is an essential resource for minority communities. I am thinking if we can do a study to evaluate how such resources are helpful to minority communities. Not sure if this quote falls into career journey. It is mainly about participant's involvement in research. Should we add a new subcode for FEDS? I am a little confused about how to code them. Since only having FEDS as the code is vague think this is building towards important foundation information for FEDS. Will we need this many details while writing results? Currently what is the source of funding for FEDS? DIW works of different projects for the community. I am curious to know what work they do in collaboration with other communities. Or is it mostly Native focused? So, FEDS was a program under DIW initially. Why and when did it got dismissed? What benefits will FEDS get after getting back under DIW? I agree with her. FEDS is a great program that connects community members with practitioners and researchers. Also, a good source for students like me to get involved with the community. It is important to keep it running regardless of funding. From my personal experience as well, all the encounters I had with Native community members so far, it has been really welcoming. I was wary in the beginning too. However, with time it has gotten much easier. Building trustworthy connection is one of the most important point that has been reflected in all the interviews with the participants. So, making sure that this is a major pointer is important. Again, the strategy of building connection through a trustworthy source. In my case that would be Tai. So, it can be any individual (Native/non-Native) who has well established relationship with the community. So, the main point that she is trying to make is that it is important to maintain a good manner and finding out how you are expected to behave in the setting? Her statement makes me wonder that many participants may not be aware of the strategies or ethical considerations that conventional research adopts. In this case, how effective conventional strategies are in gaining trust of the Native community members? Especially if they do not have experience with conventional research? Tip: ask someone well acquainted with the Native community to introduce you to the community.

Building connection through trusted source. Learn about the specific tribe before you communicate/ get into the community. I am thinking if we should have a code such as "etiquettes to know". Mainly since with students, this may be a repeated code. Or would it fit within building trust? Would this also fit into custom of gifting? Drum and dancing are an important part of Native rituals. These are essential etiquettes to pay attention to while connecting with the community. These quotes can be good source for referring to such etiquettes. Noting down and keeping these tips in mind is important before going into the community. So, having such conversation with someone familiar with these etiquettes is a preceding step before attending any Native gathering. listening and observing is a newer code. This will repeatedly come up with student's interview. "Should we modify the code 7i to "" Listen, observe and ask""? While writing about 9c, look for variations within the three Elders "I am not sure how can we capture this intention of helping to connect non-Native researchers. Should we make another code/subcode? This quote is not clear to me. She is referring to gatekeeper. Isn't it difficult to reach out to executive directors directly? This can be good example of welcoming nature of commenting important point made here that you can reach out to agencies as well. You can get referrals as well just by attempting to reach out So, very preliminary starting step can be doing google search of local agencies that deal with the target issue. Then emailing them to check if anyone there would be a good source or if they can refer to a good source. I am not sure how exactly this would fit in resources, but underlying message can be related to research tips Not sure how to fit this into code. Although she is acknowledging that getting into the community can be difficult. I do sense a presence of lack of trust here. Not sure if this is applicable Should we have a specific code for result dissemination? It seems that in terms of dissemination, a report with graphical representation is easier and effective way to reach out to community, instead of academic papers. She is mostly referring to how results can be disseminated in the community through agencies. This is definitely an important point to note, especially for students, especially it can be an easier point of communication. But not sure exactly which code it fits into. This question is unique to Elder 2's interview, since she has been highlighting the role of agencies. Transparency is coming out to be very important aspect in building trust and connection between Native and non-Native research. This quote nicely summarizes building connection code. This can be one of the highlighted ones Not sure how to code this. This is a broader code. I sense that she is referring to representativeness. This is also a repetitive theme that has come up in other interviews as well. This is also a repetitive response, researcher-participant reciprocity sense in summary seems to be that a researcher should take sufficient time to earn the trust of the community. I think, it is also important to keep the relationship even after the study completes. So that the participants don't feel like that they have been taken advantage of. I haven't heard this from the Elders, but I guess this might also be important. Should we ask it during member check-in? Cultural card is a unique idea. Should check in where such cards would be available. It is also important to note that agencies take this effort of educating other about Native culture am also getting a sense here that she is also refereeing to some of the stereotypes. Should we change the code to "cultural misrepresentation" and cut out the media part to make it more generalizable? This has been a repeated theme in all three interviews about learning about the community beforehand. However, important to keep in mind to do it from a reliable source.



Date: April 05, 2021

Subject: Student 1 interview

I am wondering if this line should be highlighted beyond only demographics. Since she is acknowledging her prior racial biases here. Medical school and doctor and physical therapy needed to include a cultural competency for students. Getting students in community settings that was diverse than patients came in the clinics. Feds have working with family's class. Potential thing to write about, not being taught but learned. FEDS impart information, but students learn by experience. She works to teach new students, respect for Elders. Older students to younger students. We really want for students not to screw it up. Respect for Elders is to show that they are careful. tobacco and abalone shell are symbolic gift. Super important. The symbolism is more important than the actual items. Every Native community have different versions of it. Its rude to go to an Elder and say will you lead us prayer tonight and not offer them a gift/tobacco. Steve leads the prayer, waits to be asked, etiquettes. Austin is a younger person; gifting is not possible over zoom Folks coming to feds are low income. Coming to feds are absolutely poverty. It helps to have a whole meal. going with pressure points, what's there in community's mind. If you come as in trying to fix. cautious processes around consent. If people don't want to get weighed, then you don't weigh them. Conventional research would probably push the issue a bit more. For vulnerable population, you must make sure that they can say no easily. She is saying that let's stay clear of that. the point is program support is managing the service well. Was that she was taught? Or is that what she observed? Positivism/post-positivism. Bottom-up In FEDS RC never happen. Its inconsistent with CBPR practice. Not consistent with collectivists culture. FEDS will never be tested with experimented design. All the new students come to DIW and work with Elder 1, talk about historical trauma. Student 1 went through a couple of those. This is where my research results can help. So, this line can be a catchy line Should we add a code regarding lessons learnt about the Native culture/beliefs? Feet check is one of the most personal, and uncomfortable because it's personal. We haven't done feet check recently. only if they want to do it. Sensitive about foot check. Monophylum foot checking: checking on functioning of nerves. Embarrassed about a foot check. A lot of layers: ugly feet. FEDS as a section: first thought is no. Most of the students phrase it as wisdom gained. From a particular project. Music to ear. Do not understand the process of trust building. It shows a reason why these communities don't trust you Creating SMART goals rereferring to FEDS here. This has come up in several interviews. I am wondering if it should all come under feds Therapists are privileged people, can miss a step with people trying to help.

Date: April 05, 2021

Subject: Student 5 interview

Should we include a code e.g., motivation for involvement? Not sure how common it will be? I have observed most of the students like to be involved w/ Feds wishes to continue being engaged in some way. it is really interesting that the participant phrased it as missing from life". This shows the impact feds/involvement with Native community has on students. This is a very common scenario, as the participant described. It was the same for me Once you give the Native community a chance to open to you, it is a slow process, but it pays off for a very long time. Not sure how to code these lines.

They are connected but trust building may be a little too broad. Rituals and etiquettes can be a separate subcode? Or should they be under the big code of know before interacting with the community (is this right phrasing? I am really confused here). I am concerned about how to bring in feds in the writing. Should we describe feds in the intro/other parts and then mention that majority of the participants related to this? This was also one of the etiquettes that came up again and again in several places: reflective items are to be hidden during offerings. Should I also include openness of Native community to teach? This is getting difficult to think codes and subcodes. It is not clear where things would best fit. Sharing information about how this research will help them and the society is important. I am wondering how can we convey the benefit to a non-researcher? Which terms would be more appropriate? This quote is very broad fitting. Can fit into several codes. I see building trust through reciprocity. Not sure if I am reading in too much. Should we include a code for CBPR as well? While writing trust building will be a one of the Major points. Most probably the first one. In this case, the issue of mistrust can be a background for which we need to build trust. These examples are personal stories. How can we incorporate their personal experiences in the larger themes? Would it be easier to not include such examples? Research implications are important to discuss with the participant of course. But I am thinking, when should we discuss the implications, before asking participation or after participation. I did not discuss my benefits with my participants thought. I have not discussed my research implications with my participants. It is mentioned in the consent form. But I am wondering, how effective is the consent form now. Many participants may not read it and can only sign it. Should it be research tip: treat participants stories with importance instead of strict procedure? What am I saying? Majority of the codes so far are tying back to building trust. I am concerned thought while writing how will I be able to organize these codes? The subcode may be too specific. I am having difficulty to code this interview so far. It seems very specific at times, and at times it's too wide. This is not necessarily Native methodology. But it can be a wider code. She is describing her personal experience of data collecting here. I think, coding it more specific than this will be difficult. Her experience can become an example in the paper. Conversational learning... hm interesting. Should we have a subcode here? Wouldn't it be too specific? Her research experience started from a very young age. It is great to have such childhood experience. I also have had experience of science fair, once. Not remember thought what the project was about! Should this one be educational journey as well? This line seems complicated. Should we divide it up? There is opinion as well. Not sure how to code this. Her verbatims are continuous and not forming a full sentence sometimes. So, it is difficult to code some of the lines. Is she talking about this research? Is she referring to Native research learning process?? I am thinking about my statements and participant's agreeing to that. Should we include those for codes as well? Trust building is a long process. She brings in the clinical context here, so her expertise can bring more credibility especially in the health context. These few lines here are very catchy for trust building. Maybe we can use this while writing up. her opinion here thought. Also, a very good example of lack of trust building I am generalizing here. Would have to talk it out, how specific we can make it. She has well picturized how history played a role in building mistrust. I am hoping to use this kind of picturized examples during writing like the current code here. But I think other codes may also fit in. Is saying Gatekeeper the right word? May need a more clarified noun here. Getting

directly in the community may be not well taken. How about when participant's talk about going to powwows. How do we compromise which one to talk about? May also see the opposite scene somewhere. An hourlong lectures on manners, history. For students situated to go. Intro class. Learning orientation vs. what they learned while in the program. Resources were websites, common referrals for food support. Elders did orientation. While talking about resources, orientation of FEDS can become an example. This line would support how this resource has been helpful. This can fit in broader code as well. How can we fix this code? This is also repetitive code in many cases. So, having patience and a gatekeeper is important It has also been the case for me. Having someone to introduce me to the community has been helpful. Which background/basis she is referring to? Knowledge? Gatekeeper? I think, this is a good way to phrase it. She gives good examples here. Including figurative speeches can bring coherence in results researcher-participant reciprocity can also go with building connection. I am guessing that we would have to merge anyways. Western top-down approach. What she is getting out take the hierarchy out. CBPR can be a suggestion, I guess. That will not be a resource. Then which bigger code can it fit in? This is a repetitive code as well. But I am not sure how to put it in bigger code. It is not a tip for say. The idea of town hall is great. And it can bring in a theme at least. I heard feds started in this way as well. I really like this point that she made. So, a combination of community theme and researcher expertise to come up with better research questions Not necessarily fits in this code, but mainly coded it for the flow of her speech. She also includes the importance of including multiple narratives This is a great example of showing sensitivity during data collection. I would like to use this example in the writing as well. FEDS is an example Can it also fit into trust building as well?? I am feeling that this code is getting hazy due to all the directions we have quotes on this. Being transparent is a key step during data collection process. Is that what she is referring too? White coat syndrome taught to Pt and physicians. The first-time checking BP is often higher the first time. If someone's BP is high you tell them to relax and measure them after 5 mins. Transparency has deeper meaning (physical to patient personal info). Often, they take the middle measurement for Should we also include my statement for coding here? BP measure there is old way and mechanical way. She prefers to do it the old fashion way (most providers). When in you are in hurry, the machine is just fine. For FEDS would have it in machine. But some of the students do it as old fashion way to practice checking inter-rater reliability. If the machine and old fashion don't match, then ppl will trust old fashion way. I really like the idea of transparency and showing sensitivity with the community here. We often neglect that, especially with larger sample size. I think, this is better phrasing. Should we change the previous ones too? I really like this point here. This is a substantive point. This applies to all communities. We should keep this as a major point. Iterative process of CBPRI agree with her. Majority of the study I have read so far have not described much talking with the community. It is stuck in the academia and general population should know more about it. I really like few lines in this section. I hope to find similar quotes in other transcripts as well. So that I can use this code more strongly. Very strong and important point. I don't remember hearing it from anyone else. But I wish we can use lines from individuals in our paper. Or are we aiming for multiple narratives for a single code? I wish I could get such pamphlet as well. I got few from Dr. Cathy. For the KOM project, it is interesting to see large information made chewable. Wow. Again, a very

strong and important point. I wish to use these lines very soon. But concerned about how to incorporate. This may be wrong code here. But not sure what to put exactly. We often put less importance on unpublished information. But forget that these can be so important as well. The value of narratives is a really important point to highlight. A must one to include. Privilege that students have is not in their awareness. Regardless of all the stress, learning in advance education degree that guarantees better opportunities. And you are engaging with communities that don't have such privilege, perspective taking is essential. Stress about money can be thought from perspectives. It influences the questions asked, the solutions you bring. Participants can't read sometimes they cannot read and take the perspective that you are privileged (e.g., do I eat, or do I take the bus? I have only this limited money). It is hard to do it. There is white guilt/savior guilt. There is easy to miss unless you are careful, she has been emphasizing a lot on hearing people first and taking it at its core value. I feel that this will be a reoccurring code, but not quite definite about phrasing the code. This is a good summary of her interview. This has also come in in Nicole's interview. So, she can be a reference here as well. This is a very strong line here. It can be kind of like a catchy line in the write up have been engaged with feds for about a semester now. I am wondering, have I built a good level of trust with the community? I am coding it more broadly for now. If need may be, we can switch it up accordingly. This quote highlights the importance of current study from the participant's perspective. So, I think, we can use it during writing. This code is like the Elder's codebook. I have used it deliberately. Although not sure if it fits here PowerPoint styles first, codebook as a PowerPoint bullet points. Like demographics, trust building, where they have been, where they are now, what advice they provide.

Date: May 20, 2021

Subject: Student 2 interview

I see duration of involvement with the Natives mainly because she is getting started with the independent study with one semester. I am thinking, should we have a separate code as "personal"? For any personal comments? Which may not be preferences? Med school should be education, right? I was really impressed when she said that she is studying in JH. I wonder what her undergrad degree was in. Forgot to clarify that. Do we need to know that duration? I wish other participants duration also comes clear like this. Not quite sure what fits best here. The word interaction seems to fit with relationship building. But not sure how to write about it? Would this be an example of participant's experience of such? The phrase interacting with their culture seems synonymous to attention to narratives/perspective taking. Should consult about this. Can interaction with culture be a new code? Or can it be rephrased like this? Although this is phrased as an opinion, I think that this is an important quote. Kind of summarizes the difference between Western approach and Native approaches couple of lines seem to express perspective taking succinctly. The way we take participant's perspective into consideration by incorporating their cultural lens. How they understand disease and treatment vs how Western researchers/professionals try to teach about treatment/research? Gender roles has been coming through strong in this community. It should one of the main things that a researcher should keep in mind, while interacting with the community. Playing drums has come out several times. However, this aspect of bringing everyone together is new. It makes sense that this is starting procedure, kind of

bringing everyone on the same page. I have also experienced it with FEDS, although it has been virtual Gender roles, especially in the ceremonies are an important part of the Native communities. As also mentioned by another participant, that she did not have idea about drums not being touched by females. Such incidents and unawareness can make it difficult to build rapport between participant-researchers. I am wondering if we should have a section in the paper for my own experience with the Native community. Like a personal commentary? It is important in the Native communities that you always think of the bigger picture: how it can benefit the community, rather than the individual. The researcher/professional should always give this outcome of collective interest in mind while working with this community. This is a unique quote I find. I feel this fits in the research participant reciprocity. But not sure how-to kind of bring in the sense of collectivism in it. Should we make any subcode for the 2f (like communal interest)? the importance of respect for mother nature in the community is immense. So, researchers need to understand that Western labels (i.e., food labels) may not resonate with what/how the community understand foods How can we take a holistic approach? I really like this perspective. I wonder if we can make sense of this holistic approach. I am not sure if this will all fit into perspective taking, need to check in with Tai. But of course, this is important. If nothing else, this describes a picture of how the Western/Native approach can be different, regarding something usual like food. You be the learner; they will be teacher. This way we can co-create knowledge. this co-creation of knowledge has surfaced several times. Should we make a subcode for this? Be willing to be vulnerable is so, so important. This is where we need to take off our coats of expertise and being open to create shared knowledge. For that, we need to build from scratch. We need to see ourselves as learners first before we see ourselves as experts Person-centered approach vs. medical knowledge centered approach. I think, this is a unique perspective from a researcher standpoint. Being able to be the learner first. You give them the chance to be the center, they will trust you more. I think, these two lines also reflect trust building mainly due to the words, willing to be open. So, it seems all such codes are interconnected. not to make anybody feel defeated/weak. A great way to phrase the participant focused research really liked the way she phrased the question; how did it impact you? The emphasis on being the learner has come up in this interview a lot. imposing your ways vs. willing to learn will this learner vs expert approach work for other communities too? After reading these interviews, I kind of feel that we as experts are taught the wrong way. In a sense that we are taught black and white (good/bad foods vs. effective foods). As I was learning this, I remember kind of having a negative image of carb foods. This passing of knowledge needs experienced personnel. So, again emphasizing the importance of not going in blindly aging ceremonies are ceremonies that are performed in a local gathering where food is served. They stage the food in a bowl and circle the bowl around the people so that they can appreciate the beauty/sense of the food/mother nature? To build trust, it is important that you feel a part of the community too. And a good way to build this relationship would be to take part in cultural ceremonies. a repetitive advice of building the question from ground up. A mixture of your expertise and their knowledge. Co-creating research questions? Code 2g and 3f are becoming similar as I am coding more interviews. Not sure what to do about this. 2e has been rarely used? she means that you have so much data collected, which can have different expressions, but while interpreting these expressions gets lost, since the

scientific methods are limited in incorporating these expressions. How can we incorporate people in our data interpretation? I think this is largely tied to how we are largely tied to the participants from forming question to publishing results, an important part we often miss out is to include the people in it. she has highlighted the need of publishing for the community. I think, we need to keep this in mind. I have similar experience. From my personal experience, Native culture is very different from my own/similar culture. We think that experts have sort of authority over us, and we take in whatever they say this is an opportunity to see difference between Western research in different cultures/communities as well. In case of the Native community, they are courageous in expressing that they can need to trust them first before any collaboration happens. Good preparation would be to educate yourself of the history of distrust. Not sure if it also reflects relationship building, being prepared will also help in trust building although it is more like a personal journey, but I think, her experience will be like many others. Her experience kind of reflects, how Western expert's experiences should grow, to be willing to learn your participants first. The focus of my current research even though focuses on the trust building process of the research. We need to focus on the community itself. However, are we anyway kind of devaluing the researcher's here? How much should both parties come to terms? I am a little afraid to talk to Tai about it. I feel like I cannot put my points of view across properly when it comes to this discussion. :(The process of building a trustworthy relationship, also involves that the researcher can share who they are as well. So, it is important to acknowledge and respect the differences. I think, she has summarized the relationship building very nicely. Being transparent is the Key. How can you be expressive and not be disrespectful? I fear that if I say that I cannot take part in any of the ceremonies/customs, then I will not be trusted? Is it so? I don't know why I kind of feel afraid to interact with the Elders, I feel that I will do something very disrespectful. I did not get a chance to interact with anyone yet face to face, But I hope once I get a chance, it will be easier to be expressive.

Date: May 24, 2021

Subject: Student 6 interview

Would this fall into the duration code? Student 5 also had similar clinical experience. So, I guess, Is clinical work with the NC among our department? Need to strategize...do we need to show these codes separately? We may have to emphasize the fact that these codes are intertwined, and one follows the other. You cannot establish good trustworthy relationship if you do not establish reciprocity. This combination of trust building, and co-creation of research has surfaced a lot. Differentiating them while writing may be a difficult task. Personally, as well, I am also scared to ask questions, what if I sound offensive or insensitive. But as I talked to Elder 1 and Elder 2, I felt less constrictive. My understanding for 3f is that when he/she is giving advice to be curious, whereas, for 2g as he mentioned that we can co-construct with the Native communities. This idea of co-constructing research has come up several times. As he highlighted, will this be considered post-modernist approach? this is a unique advice. I wonder how can we co-construct identity? Tai was also the gatekeeper for Student 6. But I wish he had elaborated on the historical implications of distrust. So, I am thinking about having a separate code for Native students to show how different it is for students with Native

identity compared to the non-Native students. Especially with trust building. Check if this is like Milani. Focusing on the question asked, this seems to fit more in the duration code I think, this is having more to do with the duration, than the work itself. But I wish there was a time frame mentioned. This would have made it clearer Although the question asks about the training process, the response fits more with the education journey Perspective taking is a direct fit here. But I am wondering the names mentioned here, are they Elders or experienced personnel? Not sure if this is a right fit, I feel some of his quotes don't exactly match the existing codebook. The question is about etiquettes. So, I guess it should be coded accordingly. This is unique to Native students. Should we have a separate code for this? Would this quote fit into any code? This few line seems confusing to me, in terms of coding. I am not sure how to exactly fit this with the code. Seems to be behaviors in ceremonies, but it is about the learning process in the ceremony. This is very clearly matching with the code This is very interesting that even Native students must learn their way in the community, especially around Elders. I am curious to know, when current generation becomes the Elders, how much of the traditions and ways of living will survive. This thought stems from his earlier mention of loss of tradition. I am at loss here, how to code this line. So, since the question asks about useful tools that can be adapted in the AI community, I am wondering if we need to have new code for such. Although majority of the participants did not directly answer this question, not sure how to exactly use such quotes. Although, he is talking about the consent process, I am wondering, if this is related to building trust? I feel the lines are a bit abstract here. Really not sure if the codes fit right here. Overall, these few lines here seem to be a mesh of conventional and AI research approaches. Do we need a new code for such? It seems like custom of gifting can also be considered under building trust. I am wondering, in online medium (since down the road we can be having such interactions online more) how do we offer gift? Will gift cards work? This seems a very impactful line, especially the generational aspect. So, even if you are a Native student, it not necessarily gives you free pass that you know/do everything. This is also a unique mention that there is difference in gender roles in different tribes. I feel a little sad that such uniqueness may get lost while writing up. I think, this fits better with relationship building. But I do sense that there may be some different aspect to this line, not sure where it would fit. These two lines seems important, in terms of building research question. But not sure if the code fits well here. I like this way of focusing on building research question. Not deficient-oriented questions, rather empowering questions. Again, the emphasis on identity building, rather than deficiency. I wonder thought, how will that work? I feel that many of his lines are not stated completely. I think, many of his lines may not be represented in the result Genuine interest, I wonder what that would mean for a researcher? I sense that these lines can be multiple codes. Not sure exactly, where to fit these lines the urgency of the research to be driven by the community has surfaced in multiple occasions. In general, this is a learning process both for the students as well as the trainers in finding the right balance. This balance should be such that the AI community co-creates the knowledge with the conventional researchers, at the same time conventional rigorous is also maintained. Not sure if this is necessarily tangible source This code is mainly applicable due to the question asked here. Otherwise, I think, it also fits with the preparation code It can be both online and tangible source right? Mainly has to do with the question's response. I think, we can skip this line for coding. Does not exactly fit nicely with any

existing codes. I have observed several codes that do not exactly fit the existing codebook. I am wondering how to navigate all the differences in this interview. How should we code long question and short answers?

Date: June 14, 2021

Subject: Student 3 interview

Her quotes can be used as examples for Feds in the introduction She acknowledged the differences as a white individual. I think, this is a good example of understanding and acknowledging that you are in a privileged position. However, the community is open enough and are willing to welcome any respectful individual, regardless of their position I may be stretching a little, mainly I found nerve wrecking and difficult process to be synonymous I find her way of describing her experience is closer to what this research initially intended, but due to the spectrum of response, I am finding it difficult to exactly fit it to the codebook. Should we make some more changes to the codebook? Not sure if any other code will fit. Her description is more from a personal narrative, in contrast to other participants, whose were more like advice. Should we have a code to show that they are open and willing to share? Students should act as a sponge and absorb their environment first. Ais are open to share their narratives. So, students need to be proactive in asking questions. smudging is a ceremony in the Native communities where they share the decorated food bowl around and smell the food.it is interesting that respect for Elders is a common etiquette in other cultures, but rarely in the U.S culture. She is responding to what works and what doesn't work of conventional research in the Native community. I am wondering if we should have like a separate code for that. Yes, unfortunately the community rarely gets to see the results. I think, this is where cbpr/feds are different. It seems like her experience is solely from feds. So, I am wondering if all the lines should have code no. 8 or in general code it? Unfortunately, I have not experienced any course to discuss/ include AI research methods. We need to advocate for this kind of research training. Although she is referring to preparing in a conventional training process, but such trainings can also be helpful in the AI communities while doing research. Not sure if this fits with any existing codes. This is not necessarily research in the Native community! Overall, the importance of being open and being curious has come up in almost all interviews so far. How do we overcome this hesitation of asking (looking stupid)? May be experienced students can mentor through this process? I like her explanation of working backwards. This is a good point that once you build up a question in mind and then get involved, you may miss out many important factors. Already built platform is a key takeaway from here. It is also a good opportunity for researchers to check in with the members if the question/hypothesis they are thinking if it is something that matters to them. So, as a student once you blend with the community, you will have better guidance in forming your questions/hypothesis. Good analogy here. As researchers, we often go in with high expectations that our work will be groundbreaking and will enlighten the academia. But we often need to humble ourselves and come to the reality and focus on the community's benefit, as well as enlightening the academia. It is kind of insider information since majority of the time the actual intent of the researcher is not reflected in their papers. So engaging with this community can benefit both to the researcher and the members. Tai has been a constant gatekeeper for all the students. Not surprising.../We should add Elders/members. For example, we learn a



lot from Austin, but he is not an Elder. So would enlarge the group here. This is a good example for the benefit of researcher-participant reciprocity Not sure if it exactly fits. My understanding is that it can be used as an example of educational experience from an existing community-based program. I feel like this idea of learning from mistakes should be an important lesson to bring in. Should we have a code for this? Not sure exactly where it fits. I like this example of getting feedback. This would a clear example of perspective taking Should we use personal anecdotes as examples of learning from mistakes? Conferences are fun; will this be a learning opportunity in a community event? This is a good example of being curious Not sure if having a curious personality is the same of experiencing it through being curious? I really like this example. It shows different layers in learning experience from the community members itself. I also like this example of humbling oneself to learn. Wow... this is a phenomenal example. So, does it mean that even you have been in the community, that you would know it all...??

Date: June 14, 2021

Subject: Student 7 interview

Her experience as an international student will be very similar to my experience. It seems like she is one of the students with longest experience with feds Fondness of involving with the Natives have come often (almost in all the interviews). Such quotes can be indicative of favorable relationship with the community. I think, some of the information such as their status (international vs. domestic) student is an important aspect to highlight in the participant section. I think, I missed this code of 1d in the previous interview I coded. This advice/experience of observing and listening has come up in all the interviews so far. So, this would be a very important point to highlight. Peer students, I think, would be a very easy and approachable source of information. So, this is one of the sources that needs more attention. It is important to harvest such environment where students can feel free to observe. I think, in this case experienced personnel can prompt questions during feds sessions, so that the new students can feel safe in asking questions I am not sure if any other codes apply here. I think, she has presented some important preliminary questions that can be used as guides during the initial relationship buildups. This quote seems to be referring to protocol when engaging with the participants, but not sure how to code it. I think that she is referring to the people centered approach (not sure) Good examples of building trust I am having a little difficulty to exactly fit her quotes to the codes. It is important to understand the history of trauma to understand the reason behind distrust. I also need to learn, since I am in the same position as this participant, an international student. I think, this practice of trying to understand their history lines up with the concept of perspective taking. this is an important quote for perspective taking since it highlights the importance of sharing common backgrounds and how it helps to understand each other's perspective better. I like the idea of booklet/cultural cards. I remember this is also something that one of the Elder mentioned in her interview. This line has a lot compacted in it. I am not sure if it was good idea to keep the lines longer. Misrepresentation of the Native communities also came up in the Elder's interviews. I think, this would an important point to highlight. Not sure if I am stretching the perspective taking code. Student seen as family member This is a wonderful example of how researchers/students build connection/relationships at personal levels. I feel that this lays the ground for a more authentic research. This is a very good idea to involve at a

personal level. It seems to be an effective method of building trust. This can also be an important etiquette to ask for permission. I may be stretching a little regarding understanding of etiquettes here. Not sure if parent's giving gift to Elders would count towards etiquettes. But the main reason is, this participant may be perceived as a more trustable person. preparations mainly apply here because, I think that having some idea about some of the Elders before going into the community may show better strategies for engaging with them. I am not sure, it 3d fits here. But it is important to highlight the importance of practice over only book knowledge. I am not sure if preparations can also be a code here Covid is an important aspect, I think. She is the only person to highlight covid impact so far on the relationship building. This is a very important point. We need to understand and acknowledge that everyone's technological skills and access may not be same. So, need to consider every alternative paths. I like that she explicitly mentions the importance of preparation. I think, these would be good examples for this code.

Contrast of cbpr This is a good example for reciprocity, may be used in the writing. I have similar culture as well. We never call an Elder by his/her name. It is considered very disrespectful. I wonder if the Native communities prefer being called by names. One of the Elders also mentioned the same thing, to reach out to the contact provided in the program website. This may be the easiest beginning, I think. This is a very important initial step. I think, also the safest. Option for any outsider in her interview, the importance of preparation has come up several times. I think, different interviews have different point of emphasize, like here she emphasizes on the preparation. this is a very good example of reciprocity Isn't this where the consent form comes in? Informing about that the results will be shared with others? This is a unique perspective that has not come up in any other interview. She has a good point that we need to be careful about the way we disseminate our results. Like reading the consent form example from before. In a small community everybody would know everybody, it would be a little tricky to present the conventional qualitative research doesn't usually consider how the dissemination can affect privacy within close-knit communities. This is a good approach in building relationship and trust is to leave your presumptions at the door and let yourself emerge into the culture, be absorbent of how/what people react to, and adapt to what their perspectives are over yours. In this section, I think she has highlighted well that how researchers come with presumptions, which works as an obstacle in building relationship. This is so important to acknowledge that every learner absorbs things differently and the tools that trainers should provide should only guide them to be absorbent, rather than training in such a way that they develop presumptions bout the community. experienced personnel can be students as well with longer experience. I liked the idea of peer mentor. I think, I can list some books/website/ documentary names in my paper. MN Department of health is a good place for information. Till recent times there are policies that are against the Native community? Should I mention some in my lit review? The idea of advocacy is unique to her interview. I agree that advocacy is very important. But I think, it should also be driven alongside with the community. I think, she has summarized well how to create collaborative research results It is so important to understand that as we plan to disseminate our academic results within the community, we should consider the level of understandability. Member checking is important. Consenting people/ ongoing data collections, we have quotes to support every process of that. I really like the way she

phrased the importance of understanding the target population's language. Only this can lead to an effective dissemination.

Date: June 17, 2021

Subject: Student 10 interview

Responses are simple here but describes the bonding experience in an easy language. It must be difficult for her to differentiate between conventional and Native research since she did not have much prior research experience. I liked that she directly mentioned culture. It can be a good and simple example of the importance of cultural integration in research. Reading articles is new so far. I think, learning from other students would be an easier option for new students. Listening and asking questions is the often-mentioned methods in student's learning experiences. I don't know why I asked about language. I haven't asked it to others. Maybe it came from my previous interview with Student 1 where she mentioned the incident with the nutritionist? Some of the tools were online and tangible. But they were doing their job. We can say in our results that articles written by Tai, would be a good resource for preparations. Some uncertainty in her response may make her responses not suitable for the results. I like her response here. Being open about the whole process is the key to success. I think, there are courses offered in the U on NA topics. But I highly doubt that if it is not required, then students would take it. I think, such courses should be mandated in the FSOs curriculum. It's one thing to learn from Elders, it's another thing to initiate the conversation. Consent form is trust building. I am not sure if she is talking from her experience in the community, or stating it as an obvious measure?

Date: June 29, 2021

Subject: Student 4 interview

I'm not sure how to exactly fit the cultural aspect in writing relationship building takes place when mutual respect is present. This is very interesting when the student said that it touched her heart. I am not sure what she meant here. I find myself a little lost. Putting yourself in a different cultural experience is a good way to express how listening and observing took place for the students. Although the help came for experienced personnel, but the student also initiated questions, which reflects her inquisitive learning process. I think, this will be a good quote to represent. She is talking about her learning in conventional research. So, I think, such quotes do not fit any major categories. This is a good quote to represent the welcome of the community. Wonder if I should write about student's experience in conventional research. She is not talking about learning in the Native community. Learning from mistakes has come up several times. Should have asked how did she know about these talks? Important quote. Listening and absorbing is a good way to phrase it. Feds is an excellent resource, but not all students can join feds. I wonder if feds can make like an introductory video tutorial for students to share. I like the way she phrased her personal realization of the importance of learning history. I think, it is important to highlight how students navigate their differences (cultural/racial/religious) in the community. I liked the way she phrased her learning. Not sure if this can be used in Native research process. Getting a say in the scientific community well represents the reciprocal relationship. In general, this can be a good quote for representing underrepresentation of marginalized groups in the academia and how we can work

together to overcome it. These few quotes can be a great way to kind of summarize the resources code. Many of my participants have a background in therapy. I think, this is a well phrased quote.

Date: July 06, 2021

Subject: Student 8 interview

It's about the language around research, we need to be careful not to instigate any negative feelings in the community. From extensive work experience one of the participants, who identifies herself as a Native American, outlined the initial factors that should be prioritized in the beginning of any planning or research project. She especially emphasized the need for evaluation of the research question or project and how it will be of benefit to the community in focus, before initiating the project. She also explained the complexity in working through different levels within the community. She said, "Also, just knowing and respecting the fact that tribes are sovereign nations, and so you need to work through the levels of leadership if it's their Council or their Health and Human Services Committee, or whoever you need to approach first, you need to know that before starting or trying to start anything. Otherwise, it could be just... It's not going to go anywhere. That's super important. "Although 90% of the students discussed the benefit of using CBPR while engaging with the Native communities, one important consideration has been highlighted by the Native interviewee. She expressed that even though different people can have different approaches towards understanding and operating CBPR, research effectiveness can be jeopardized if it is not genuinely focused on the benefit of the community. She also added that in terms of effectiveness of any research, true representation of the community is a must. She said, "I think that there are other Indigenous based frameworks for doing research and evaluation, but it really should involve the people who people were conducting the research to represent a community, and even if it's someone who is on contract or someone who is just a trusted partner. It's really difficult to do effective research that's meaningful on a community without having partnership and representation. "relationship-based approach over evidence-based approach to build a trustworthy relationship with the Native communities all the participants highly encouraged outsiders to show acknowledgement to the struggles of the Native communities that connect back to their history of oppression. Advice: As per advices from majority of the participants, it is important for any outsider to maintain humility and good code of conduct while interacting with the Native communities. Behaviors such as showing off expertise or talking over each other can be considered inappropriate in the Native communities and can become obstacles in earning trust of the community members. An important factor related to data collection and ownership was highlighted by our Native participant. She mentioned that some of the more advanced (in research work) Native tribes have established their own Institutional Review Boards that can actively engage in any type of research and "tribal nations, being sovereign entities, they have the ability to discern who will own the data." Therefore, she advised that researchers should investigate connect to such institutions. Our Native participant has mentioned several resources related to evaluation framework that are based on Native culture. She said, "There are his major or mainstream academic institutions that have. Small like areas of Indigenous based research where they can share frameworks and things like, NDSU has the American Indian Public Health Resource Center. And I know

that they have developed their own evaluation framework that's rooted in Indigenous knowledge and culture and ways of knowing. "In introducing non-Native students/researchers to the Native community, trainers can adopt several strategies. Some of the strategies highlighted by the participants include inviting guest speakers and encouraging them to attend community events (such as powwows, FEDS). In terms of inviting a Native member as a guest speaker, participants marked it as a good strategy. Especially if the member is in a position of privilege and power, such as an existing professor within the institution, to avoid tokenizing any individual.

## Appendix F

**Results Summary Table**

Theme	Sub-theme	Participant	Example Quote
Learned Lessons	History of distrust	Student 1	I think the biggest learning experience was, better understanding the history of Indigenous people in America. And that helped me understand the mistrust that they have for institutions and including health care. So that was a big learning process for me. And I realized that in American schools we aren't taught that history. It's a kind of a polished-up version of the truth. So that that was key.
		Student 2	Because the last thing you want to do, at least in my opinion, is historically they've been disenfranchised... and You know? People have come to tell them, "oh, this is what you need to do".
		Student 5	I think it's really important not to go Directly to the Native community and say like teach me everything because That Is in a way, traumatizing again. And like I think as a researcher or as a student volunteer like you've got to do the work. Just in the sense of I think there's more mistrust if you don't have any like background or basis.
		Student 6	I think for me in some ways in terms of kind of like historical like... historical implications of distrust. I think individuals tend to trust me, because my background was... my racial and ethnic background was Native Alaskan, you know. And so, you know, I kind of had that kind of instant in-group ability. And so, then they say, "yeah, right." Like it's helpful just for people ... I think, to say "you're one of us," .... like what are the implications of this?
		Student 7	I think the cause of the history...Before I get involved in this American Community, I know nothing About the history at all. I feel because I'm also a

			foreigner. I don't know American culture that much. and American history. So, when I was listening to the Elders in the community sharing the stories from their grandparents or their great grandparents, I feel shocked, so deep. I'm like how that could even be possible. But things happen. So, there were a naturally not trust relationship between...Maybe what we represent and their community.
		Student 8	I think it's important to know this is just one example, but the history of the Religious Freedom Act where it was illegal for Indigenous people to practice their traditions until 1971, which is relatively. Not too long ago. Um, since we're looking when I have done work around things like tobacco, it's like. That is, using a takeaway, traditionally and not very different from smoking a cigarette that can cause you cancer. But that was illegal. It was illegal to practice tradition up until 1971, and so I think that provides some context as far as federal policies that have negatively impacted community members ability to thrive and to live in a way that's culturally healthy and meaningful.
		Student 9	I think it's important to know this is just one example, but the history of the Religious Freedom Act where it was illegal for Indigenous people to practice their traditions until 1971, which is relatively. Not too long ago. Um, since we're looking when I have done work around things like tobacco, it's like. That is, using a takeaway, traditionally and not very different from smoking a cigarette that can cause you cancer. But that was illegal. It was illegal to practice tradition up until 1971, and so I think that provides some context as far as federal policies that have negatively impacted community members ability to thrive and to live in a way that's culturally healthy and meaningful.
		Student 10	I think it's really important not to go Directly to the Native community and say like teach me everything because That Is in a way, traumatizing again. And like I think as a researcher or as a student volunteer like you've got to do the work. Just

			in the sense of I think there's more mistrust if you don't have any like background or basis,
	Building Trust takes time	Student 1	But it took several years to finally be accepted as somebody who wanted to be there. And so, I think that messaging or that premise should be obvious if we're asking someone to advise us and help us learn. Asking them to share parts of their culture. So Yeah, that's the best I have to offer out that.
		Student 2	And I think the beauty of the Native American culture is that they are so willing to share their culture and introduce you to it that when I was a part of it, I felt so welcomed...that when I was doing this saging ceremony, I was... It made me feel like I was a part of the community. And once I felt that it was a lot easier for me to interact with them and for me to frame my questions in a way that I was walking the welcoming them as well.
		Student 3	But everybody was super open about, you know, telling me I remember one day I think it was like my first year. We were all kind of the students were standing in the back while we start while the Elder started the prayers and one of them was like no you guys like come and sit with us like don't be in the back. Don't be, you know. Segregated from us like we're all, we're all one team.
		Student 5	I think being patient is really important. It is not going to happen like you have to be patient and you have to build trust, which sometimes I think you don't have to do in research studies 'cause you come in you might see your patient or your research subject one time, and then you gather your data and that's it. And that is not been my experience in the Native community
		Student 6	I think there's you know I get it goes back to building relationships, that kind of have been in a relationship without, you know expectations the same. You know, I'm these are my interest like, I think. so, what is one is like introducing itself and like where who you are and where one comes from? You know people ask about



			<p>their tribes or like you know, kind of the mutual interest of like that. You know this is my culture and I you know I just you know I may or may not be an insider and outsider. Now eventually I'm interested in these questions, but I really want to form relationship first and you know see if we had mutual questions or ways that we can form relationship.</p>
		Student 7	<p>And make sure when we're doing interview with the collection Share our vulnerabilities as well because. The relationship should be two sides, not just one-way, two-way relationship – Not just one way, so we're not questioning people, we're sharing our experience with others. This is not an interview. It should be like two-way approaches... which is each other, especially we want to touch their Scars.</p>
		Student 8	<p>I know it's difficult and unfortunate that like a lot of times, a grant will be a yearlong and so you have a year to conduct this research into this project. But it could take a year to build a relationship with that community to have Access to and if that's the right word, but people who are willing to share information, especially things like related to health behaviors, are really people really hold close like you don't want to talk to somebody about their eating behaviors or the smoking or exercise. It gets very personal. And so, this post, public health references, or even like breast feeding or Things that are very personal. They're going to be difficult for people to talk about, especially with somebody who is a non-community member and so it can take a long time to get there.</p>
		Student 9	<p>I think what Some of the biggest learning experiences for me was a sense of community and welcoming. I largely stepped into space but was nonjudgmental and that was like inherently just a practice there and they didn't even have to give a preface. And they openly accepted people from different life experiences and share their wellness practices with me, which they didn't necessarily expect right</p>

			away. And I just really saw a respect for everybody at the table that I Didn't necessarily see it in other community organizations I worked with.
		Student 10	start educating yourself on the community that you're going to work with. Even just like I think, like a little bit of knowledge could help. Going into like the community, be open like to know that like you don't know like you might not know what's right and like you might not know everything and so it just like learning from them and having it be more of like a Just like a relationship, I think that's most important.
	Perspective-taking is essential	Student 2	And I think the best way to get through to people a like help them understand these diseases. And especially, diabetes is like interacting with the culture before you try to tell them what to do. 'cause, I think. And this is my own opinion. I think one of the things with the American health care system is that we sort of come in and we're like, hey, these are the recommendations we have, and everybody needs to do this. And it's like, “well, what does this have to do with my culture?” and “how can I incorporate this and?” And I think the beauty of the research that I was conducting with Doctor Mendenhall was that It was incorporating every aspect of their culture. Like we had a Native American cook, and he was making Native American foods that were healthy and we were able to discuss all the foods and everything. And It just it really made... For me personally, I felt like I was a part of such an incredible experience of like making folks understand how dangerous this disease is through their lens.
		Student 3	You get you get feedback from Scholars and the community members too and then That way you also Learn. And you know I love feedback, especially from people who are in in the group, right? Because they probably see things in a different way than you and they can help you see in a different way, right?
		Student 4	I feel like. As especially white Americans like, we have kind of this Very white savior Perception of how history happened, which we know is incorrect. So, I

			<p>think you know a lot of my adult life just in general This may get kind of off topic, so sorry, but a lot of my adult life in general has been just learning different perceptions of the history that I've learned. So, I think it's very important and it hasn't necessarily come up in my interactions in Feds, but like. You know, I just think it's so important to learn about other communities' interpretations and how they live, the history that we were taught because it's not the same. So that while that may not have come up specifically in feds, I think it was important for me to do that introspection and reflection by myself so I could check my biases at the door. And if something you know had come up, I would have had more of the capacity to listen and learn about something new rather than just be like no . . . This is what I was taught in high school kind of thing. So, And I think that comes up with religious differences especially. So, like I'm a practicing Catholic and I've, you know they were talk about religion all the time and that's wonderful and there are so many similarities If you look at the nitty gritty of it between all the world's religions. But that's a whole different thing, but so you know, I just think. Like educating yourself and reflecting on what you Trying to change your perception as you learn more information, I think is especially important 'cause there's a lot of. By alter Native history That I know, I especially learned growing up so.</p>
		Student 5	<p>Because understanding background. Or not. Not even that you understand everything, but I think it helps to empathize a little bit instead of coming in with no idea what people have ever gone through or that their ancestors have gone through.</p>
		Student 6	<p>And like it would be like to be able to deal with ambiguity, because once we ask questions you know... like People have different perspectives, right? And so, like if we ask about The Native American community, it's very large and very diverse, as is now in many communities. And so, understanding the diversity and</p>

			then the ambiguity. And knowing that you might have multiple responses to questions, something just to be aware.
		Student 7	The other thing Because.... Although I'm before I get involved in the community, I feel like I'm not very involved and not acknowledge this kind of culture, but I see in movies or... They kind of have a culturally inappropriate way to define Native American culture, which when I get access to know people in real life, I realize all those kind of movies... They're not even...far away from the truth, I would say. I think that is not a way to correct my stereotype or incorrect conception, like of the Native American community.
		Student 8	so being a member of an Indigenous community, I sort of understand and kind of already inherently know the types of approaches that are going to work best or that I would hope work best, knowing that every community is different, and I shouldn't expect Just Indigenous communities to be Similar same 'cause they're not. They all have their own obviously languages, cultures, ways of knowing history and experiences with their space, their land, their people. So, I that's important to know.
	Roles, rules, customs, and behavioral expectations	Student 1	Elders, the role of Elders, and the respect for Elders around even just things like when we would we have meals, and we serve the meals always the Elders first. Then the younger individuals. Elders are always respected for their opinions and are asked their opinions often. So, like I make mistakes like I'll go sit with the man 'cause I like to talk to [A male member] and I don't know if they segregate themselves purposely. Or what? So there's an unfinished question for me, so gender roles. So, while they are Christian, they may be aware, and they may still live by their cultural norms. But It's two different things, so at any rate I do think understanding their Native belief systems around religion or spirit, the spirit, or gods.

		Student 2	One of the things they will do, and I think that's what you're asking, is like this saging ceremony, right? OK, yeah. So, when I was there, one of the things that we...when we did this saging ceremony was that before we ate the meal, they would put a piece of each meal in a little bowl. And they would sage it and then pass it around the room so when they pass it to you. One thing that we did was you held up the ball and you just kind of went...And then you pass it to the person next to you. It is very sacred, 'cause that is a way of respecting the food that you're about to eat and respecting Mother Nature for providing that food. And I think the beauty of the Native American culture is that they are so willing to share their culture and introduce you to it that when I was a part of it, I felt so welcomed...that when I was doing this saging ceremony, I was... It made me feel like I was a part of the community. And once I felt that it was a lot easier for me to interact with them and for me to frame my questions in a way that I was walking the welcoming them as
		Student 3	I think the smudging was new to me. Now It's like, oh I see it all over social media, which is so weird 'cause I don't think I've ever seen it before, so that was a new concept to me.
		Student 4	The learning experiences that most stuck out to me were the differences in culture itself. So, the role of Elders and the role of prayer, I thought was very moving and very interesting to learn about it Someone from a White Caucasian culture.
		Student 5	So, In the like before the dinner, the offering part I just remember very early on, like I had my glasses on and that's They all take their watches and their glasses off. During the offering and I just had no idea.
		Student 6	And so, for Elders you know making sure that you offer tobacco, it can be important. Just the way that we you know you do. The say you do the sage, you know, in the beginning or do a prayer and so some... you know some traditions

			and some tribes you would stand up, and some we sit down and so then kind of navigating that.
		Student 7	Like have a relation with others. Especially, I think in my in my culture I think respect Elder's crucial role. Extremely important. I don't know if that's also...I come from a very hierarchical society or patriarchal society at the same time, but I do believe that respect for Elders is really important, no matter what kind of society we come from. So yeah, I think that would be my suggestion.
		Student 8	I mean there are some. Just kind of commonly known cultural norms around the way that people speak to each other. The way that you walk into a room and show respect to you Know where you sit, how you. Conduct yourselves.
		Student 10	I mean, even in terms of like food. I guess our research into diabetes so, and we like try to incorporate foods like wild rice like things from their culture and then I guess in terms of even serving the food like you have to know like start with like the others like the kind of the I don't want to say more important but like...No One word like...And like or significant, I guess I don't know the people that they look up to I guess would be the way I'd say like you serve them first and then you kind of go down in age. And so, I guess just being aware of that.
	Be a humble and curious learner, not an expert	Student 1	I think for me it was just exploring. Letting me be, allowing myself to be curious about all of those without a judgment attached. Just I just want to know what, what was that about? And they can and they would tell m
	Learning from mistakes	Student 2	And I think after the first couple of days that I spent there; I realized the best way to approach it is to ask questions. Rather than coming in as an expert, right? Rather than coming in and saying, oh I'm an expert and this is what I know. But more so, approaching it as, how can I incorporate this into your culture? And asking questions and being vulnerable to being wrong. I think...that was really important to me was that...once I went in there, I didn't go in there as an expert,

			<p>but I went in there as a learner. And I think the last thing is Just to have fun, there's a lot to learn. They're a beautiful community. They have a lot to offer. There's so much to learn and to really go in like that. 'cause I feel like I went in and I genuinely went in as a sponge and I wanted to learn so much about the community and I wanted to get to know them. And I think in the end I ended up learning so much from that. And ask questions in a way that. I wasn't an expert, but I was just collecting information and I was willing to learn. And ask questions in a way that I wasn't an expert, but I was just collecting information and I was willing to learn.</p>
		Student 3	<p>I just kind of tried to. Just be open and learn from them and if they said like hey, this is what you do then do it and then I think like as the time went on, I was even more open to like asking those questions . . . it's just kind of like you just have to be an open person and you can't show up thinking like I'm the educated person because you don't know, right? You don't know that you're the only educated person, there's lots of people that have different backgrounds. So again, just like kind of being open and not You know, thinking that you're a bag of chips and all that. You know just 'cause you're a grad student,</p>
		Student 4	<p>So, trying to expose yourself as much to that as you can. And then when you're in This situation, like we all say the wrong thing on occasion, but just really Listening and like asking your questions. I mean you ask very open questions which is fabulous and then. Just Kind of listening to what they say and really taking it all in. Cause there are things that I personally wasn't familiar with. But you know, if you listen and you just sit back and listen and take in the entire context, it can really make more sense.</p>
		Student 5	<p>I think a lot of it was observation . . . I was learning from like their expectations of what the students had done in the past. So, it kind of started there. And then as I got to know people, it just naturally became a lot more conversational, so it was</p>

			it was a little bit of both a little bit of observation a little bit in trial and error. And just like learning the flow of that Community process.
		Student 6	Asking questions and paying attention is so important . . . I think we're new cultures or new places, It's scary. It can be scary sometimes to like to make a mistake. And you know I think most people understand when you kind of come from a kind of a good place and ask questions or be curious, and people tend to be understanding and then explaining that.
		Student 7	So, I think that would be my approach at the very beginning. So., I think when we are not knowing or acknowledge the new culture or concepts, be humble. I think that is first step like knowing what we don't know. That is important. So, we're not saying that we're too ignorant or we're too cocky, or anything else . . . If we don't know, shut up and listen . . . although I might be involved into the community for a while for many years. But still, I have to acknowledge there's also a long part I don't know. So, when we, the trainer was trained training like the researchers acknowledge that although I have shared those, my experience with you all but that problem is not being 100% accurate. You need to put your position like as a learner.
		Student 8	I think something that's super important in working with any cultural community that you're not a part of, including Indigenous communities, is to approach of humility. And you admit that you don't know. And to remain just humble in the practice of active listening and paying attention to what's really important to that community. You're not going to know their language, but you might be able to ask a question about like what their values are in their culture and their communities specifically, and that can help a lot . . . I'm sure I've made mistakes in the past that I've been corrected, and then I approach with a different attitude of like listening and learning versus directing and conquering.



		Student 9	I'm sure I've made mistakes in the past that I've been corrected, and then I approach with a different attitude of like listening and learning versus directing and conquering.
		Student 10	I think for me it was just exploring. Letting me be, allowing myself to be curious about all of those without a judgment attached. Just I just want to know what, what was that about? And they can and they would tell m
	Preparations that would have been helpful	Student 1	Cultural competency is an elusive thing sometimes, and so at any rate it because we were having such immersive experiences, I guess. I don't know if there's any other way to prepare someone. I guess when I think about cultural competency in the clinical setting you have to be ready for any culture, whereas in this research we were only being asked to work with one culture group.
		Student 2	It was important to like to understand what the American history and the Native American history is of, you know, like introducing all these processed foods and introducing, you know like different things. So, I wish I knew all that before entering it.
		Student 5	So Yeah, I usually go to reading first and then chatting second. I think we kind of talked about like knowing the history of the community that you're going into. I think that's a huge responsibility for whether it's a professor or whoever is the trainer. Obviously, they don't need to disclose all of the history, but I think acknowledging the impacts of history, especially in the Native community, is really important,
		Student 7	Before we like meet the Native American community in person, we need to know their story, their background, their culture, although probably is not very objective or there are a lot of part of this very subjective and there is also misunderstanding or misconception, either from the literature or from the movie TV, whatever. But I think gather as much as possible about that kind of

			information. Should have a general idea. What is this culture? And what is kind of a taboo topic? That we should be very sensitive, because that will probably to us That's a taboo, but for them probably does, probably a scar, a wound, a deep wounded scar from the past that we probably should be very careful when we touch it.
		Student 8	As far as a specific community, if you have a specific community, if it's urban. Or not, or if it's tribal, you should approach by beginning to do your own research around Anything you can find, like their websites and calendars and understanding what the community is like, the size of it, where it's located, what they need or challenges Maybe. So, you have that knowledge in awareness and you're not expecting them to teach you about it. Again, this doesn't about you. I'm not assuming that you would do this, but people do, and so going in with some level of knowledge that you have looked into it, you do understand to some degree based on what information is available and you really want to learn more, just like circling back to that value of humility is super important.
		Student 9	I think Yes, I think it would garner the initial trust if you could pick up on some of the rituals that might be welcoming or expressed some knowledge of their potential background. So yes, I think it could be helpful.
		Student 10	I had read some like articles like Tai sent me some articles before I started. Start about that just to get the background and kind of like get to know more about their culture before starting . . . I just think like learning about the program really helps.
Learning Processes	Guidance from Elders	Student 1	Mostly I learned from my mistakes and then [community Elder] would correct them. I think [community Elder] is just such an amazing source of information And. I think it if it was clear to participants or students that that's [community Elder's] role in this, in this initiative is to help us understand our mistakes in their culture. It might be accepted more widely, and she might even you know if it was

			<p>a kind of if it was a role that she was given, not just that she took on, but she was given, [community Elder] would do it. I mean she is... she was always feeling me and all kinds of things 'cause I would just simply ask oh what? What about this? What about that? And so, between [community Elders]. Those are two really good resources for you</p>
		Student 2	<p>So, I think the beauty of the Native American community is the fact that there so willing and just so open to teach you, right? And I remember like once I got involved in it, I like talking to the Elders and kind of like figuring all that out. I realized you know what? They are more than willing to teach you.</p>
		Student 3	<p>Everybody was really welcoming; the Elders really were interested in me. Which kind of made me feel even more safer and more welcomed.</p>
		Student 4	<p>So, I really Enjoyed learning from the Elders, especially and the respect that they're given that they have earned and that they in turn give back to us as people who respect them, I found that just very moving. I remember one of the Elders told the student she was praying for us every day and that just really touched my heart. So, I think just that cultural aspect has been what stuck out to me the most in my learning from Native American communities. And I love listening to stories and I feel like, especially with the older population, just in general they love to tell those stories. You listen to them; you can learn quite a bit.</p>
		Student 6	<p>So, I think Elders. [community Elder] obviously is a kind of a person who is dedicated. A lot of time to kind of supporting, so it should be like you don't do it that way or you know, make sure you like You're not going the wrong way, you're going counterclockwise, and you know whatever not supposed to do that. And so, I think there's been people that were very kind.</p>

		Student 7	So, when I was listening to the Elders in the community sharing the stories from their grandparents or their great grandparents, I feel shocked, so deep. I'm like how that could even be possible.
		Student 9	And then I've always had a fondness for the Community. And I connected a lot with the Elders within the group and they've talk to me personally, on a personal level sometimes when things aren't going well, and I appreciate that.
		Student 10	Mostly I learned from my mistakes and then [community Elder] would correct them. I think [community Elder] is just such an amazing source of information And. I think it if it was clear to participants or students that that's [community Elder's] role in this, in this initiative is to help us understand our mistakes in in their culture. It might be accepted more widely, and she might even you know if it was a kind of if it was a role that she was given, not just that she took on, but she was given, [community Elder] would do it. I mean she is... she was always feeling me and all kinds of things 'cause I would just simply ask oh what? What about this? What about that? And so, between [community Elders]. Those are two really good resources for you
	Guidance from experienced personnel	Student 1	I think [fellow student] was very insightful, at least on our first zoom meeting. Maybe it was a second I was talking about what we should do and what we should offer. And he reminded me that this is a community lead initiative, and those things shouldn't come from us. They need to come from the participants that are Indigenous people. They know what they need and what they want. And they will only come if they're getting what they need and what they want, not what we as white people want to impose on them.
		Student 2	What I learned a lot was from Doctor Mendenhall. And one thing he told me is that. I think it was very important to pay attention to detail. And involving this not just the study but involving the participants as part of the study.

		Student 3	So, I think training is important training by people who have gone through the training themselves and you know and interacted with the different community members. Those are the best. To do the training, for example, like I wouldn't want a first-year student to try and like for example. You've only been part of it, but a couple of months, right? I wouldn't know if you would even be comfortable doing the training, but. If it was if it would be. Even you know useful, so somebody who has been through it who has worked with the community, that would probably be a better person to do the training.
		Student 4	I ask a lot of questions of my friends from my program who had been to feds before, so asking questions I think within your own circle is very helpful.
		Student 5	But I mean leaning on people who have done the work. Maybe like Tai to point people in the right direction, or at least like start that conversation. It might be nice to, you know, either have a familiar face and then maybe that person turns into your mentor. I mean, if they're coming to speak to trainees, they're probably open to teaching in the sense of Community teaching.
		Student 6	I think there's some introduction to I think certain faculty, right that that are working in the Community kind of bring a perspective and so kind of either implicit or explicitly. I mean obviously Tai is an example and kind of the way he talks about his connections.
		Student 7	And I think I learn from like the peer students. And, from Tai I think that would be a very important approach when we are getting into a different culture. So, sharing some experience or listening to someone who already know that culture not well, but much more than what we have done. So yeah, I think that would be a good mentor-mentee situation. And, after like one year two years. I feel like I will be the mentor for the students and when they have questions, they will come to me and ask me what I think and what do I suggest for them to do so. I think how a mentor have, also involved in the community, that's also important. Like

			not throw them off the bus saying like you're on your own like you're in the community, do your best. They will learn, and so we are going through the learning curve those situations. It's always good to have someone to rely on, to have a question to be asked for so I think that'll be all very. Well, less stressful, but still stressful, but less stressful way.
		Student 8	It's really, difficult to do any type of research in Indigenous communities if there's not someone who's sort of like leading you in or helping you open the door Who knows the community because they trust you. It's really difficult.
		Student 9	And then I specifically would rely on people who have been trained in community based participatory research to guide me through the process of creating the, perhaps interview or survey questions in a language that seems appropriate. And then as well as the correct language.
		Student 10	I think [fellow student] was very insightful, at least on our first zoom meeting. Maybe it was a second I was talking about what we should do and what we should offer. And he reminded me that this is a community lead initiative, and those things shouldn't come from us. They need to come from the participants that are Indigenous people. They know what they need and what they want. And they will only come if they're getting what they need and what they want, not what we as white people want to impose on them.
	Classroom preparations and (In-field) work experience	Student 1	I did go to two pow wows. One was at the University, and much smaller and was a good introduction to their Native dance in the in the Native regalia. Just amazing event and then I went to a big one over at a casino on the other, on down by Shakopee. I can't remember the name of that was enormous and that was a competition. As well as just a pow wow so. It was fun to see what kinds of events happen at A at a powwow as well. So, I do recommend that, but get yourself a friend and go with and they can explain . . . So, I think that one thing I've learned, as I've observed for the five years, is an orientation that really sets the students up

			for success in this. You know it's not about them. It's about being, you know, a servant. But it just wasn't clear all the time. What they could be doing legally? Can they put a needle in somebody Yet their students? That sort of thing.
		Student 3	I got involved with the Ahn Dy young center through... The through the feds. So just kind of again being open and talking to the Members. I'll tell you where the help is needed and what kind of help is needed or where you could be part of right so? I think there are great resources to have and a great place to start to broaden your network.
		Student 4	I think going to a powwow or religious ceremony would be a wonderful, wonderful thing. That might be a challenge, but if you have good community contact, I think that's a great option. And also, just going to things like feds like volunteering in communities. You know, and just learning as you're helping and providing meals and health advice. If you are me, you know, I think that's really, really a benefit, because then you're not only helping with the health of a community, but then you're also learning and enriching yourself as well so. I think those are all Great options.
		Student 5	This is like getting into the realm of where It's so generalized 'cause like every person is gonna take that differently. I was really fortunate both for Feds and for the diabetic foot clinic that I worked for. We had an orientation given by either Like a professor or people involved in the group, so that was kind of a space where it was Like here we're going to go through a brief history and then we're going to talk about some questions. And then you're going to start. So, I think I think that was like a pretty good method. It was very surface level, but. It was a great starting point. And then after that, having that orientation, I kind of knew who I could go to ask. For maybe more resources.
		Student 6	mean some of it goes back to my initial kind of last question in terms of finding opportunities to be a part of the community. So, finding community events

			whether that pow wows, whether that's kind of school events, whether that's like volunteer opportunities. I'm so finding opportunities to kind of, you know, insert yourself and to show interest.
		Student 7	Knowing who they are, what the community is, is really important. It's better than just we teach them on the website or from the website, or textbook or from the literature. So, like I have saying that practice as a teacher... well I think before we get into the community, we really need orientation for all those students, teaching us about the basic rules before they offend someone in the community. So, every year in feds at the very beginning we will have students, knew students from like different departments We have to give them an orientation about what we are looking for from the community.
		Student 8	I do think inviting somebody to speak to students can be super valuable. Acknowledging that you don't want to tokenize somebody and saying like hey, I identify you as a Native person, can you come and talk about Native things to non-Native people? If you don't wanna do that either so Asking in a respectful way or just kind of feeling out who those people might be
		Student 10	Definitely going into like the community, be open like to know that like you don't know like you might not know what's right and like you might not know everything and so it definitely just like learning from them and having it be more of like a Just like a relationship, I think that's most important. And then obviously like if you could take a class, especially if it's specific to the community you Want to work with. I think that could help a lot to get more insight that way.
Advice from the students about conducting		Student 1	But I think when you're trying when you're doing research on people, people should be first and foremost and what they need and want is what will motivate them to continue to participate. And especially if trust is an underlying element. If the question is around how do, we grow the program by getting more people to come. They first need to understand that it's driven by their own people. I think



Native Research			that's to me that would be the most important message that this is for Indigenous people and by Indigenous people. And others are participating to help and to gather information that will further help them . . . Because in our world [physical therapy] we're assigning people things they have to go home and do an assignment. You're going to go home and you're going to 10 repetitions of this. You're going to stretch this dinner. And then then people come back, and they haven't done it. Obviously, they haven't done it 'cause they can't even show you how to do it, you know, so you know. And instead of being angry about that and telling them they're not compliant or you know they better do this; we're starting to spend a lot more time on trying to figure out What motivates that person?
		Student 2	And I think for the research to be able to get to the people that live in the reservations and for it to have impact and for it to work, we have to incorporate the people from the community in it. Because the last thing you want to do, at least in my opinion, is historically they've been disenfranchised... and You know? People have come to tell them, "oh, this is what you need to do". I think when publishing research about a certain community, it is so vital to have those people in the research. 'cause that is the best way they're going to understand it, and that's the best way they're going to take it in, rather than somebody on the outside coming and telling them "Oh, this is what you need to do". And you one thing I notice is that from that process... You get so much information that goes into your data collection, right? And so, once I got my data collection and I got to the step of interpreting it... I was able to interpret the data not just like solely as data, but I wasn't able to incorporate the people into the data and incorporate that into my conclusion.
		Student 3	I think we make the mistake of going in with that question. You with that research question in mind and then you're prone to miss something when you go in with your research question in mind, right? Sometimes working backwards kind of works, right? So, you go in and you work with the Community, especially when you already have a platform that someone else built for you, like Tai with

			<p>the feds, right? If you go in and just kind of emerge yourself in that community, something might come up that you haven't even thought about before. You know what I mean? Like kind of just by doing things a new question might arise. Or you can go in and have that question but be able to or be willing to modify that question and not being really stuck to it . . . This is where you want to make sure that your work is being disseminated and seen by as many people as possible, but also the people that matter, right? Like so you could really communicate with the community members. That's a mouthful... so talk to the community members and see what they think right? Where do they think this information should go? Where is this information going to matter the most? Now there might be places that you and I aren't even thinking of because you know, we're sitting in our ivory tower and we're not thinking about the common population, right? So, I think this is the beauty of like CBPR work. You can talk to your members and really, truly experience and learn from them and see what, where this information should go.</p>
		Student 4	<p>Researching any Marginalized or underrepresented group, get someone from that group on your team. Marginalized people cannot speak for the entire group, like I can't speak for all women everywhere. But you know having at least one voice or people to contact in that group as you're doing this research training. Get a member on your team. like if you know That you know researching in Indigenous populations or black Americans or Hispanic women like anything like that. You know that's going to happen... You know getting those people on your team. I think it's important so you can save yourself the embarrassing research that men did on Women's Health in 1920, just as an example. That's all outdated now, and we don't want to be those people who do that with communities of color at this time. So, I don't. That's pretty vague, but if I don't know, I feel like that's kinda where we need to start at least . . . I just think you know, as scientists in other professionals, we need to be respectful of those partaking in our research studies and that is the top priority. So that's something I feel very strongly about.</p>

		Student 5	<p>I think of programs that are community based where community members have an input versus like I'm going to implement this program from, like maybe the University standpoint and have people try to come to it. I don't think that would be as effective, so I think the community-based program when you're trying to do research takes a long time to get going, but now that It's established, I think that's the key to the research in making not only like the outcomes but having the trust that would be my main thing . . . Sometimes I can be a very task-oriented person. And that was not the way things flow. Things were not usually on time like kind of had to let that go and we just we kind of flowed how it went sometimes. Um, in, at least in from the fed's perspective like. The speaker would be really interesting, so we wouldn't get to exercise and that is totally OK like you just gotta flow more. I think that was really important and people don't like to feel cutoff even though sometimes for research standpoint you're trying to get things done. So, I just always think about like community implemented programs versus community-based programs have a lot They are effective in different ways. Like community-based programs I think tend to be a lot more effective in the sense of like getting buy in community like implemented programs might get the project done, but long term I don't think they have as lasting effects . . . I think a really great way is early on Instead of you coming up with a question that's like “this is this is what I'm seeing from like my background or whatever”, have like almost like a town Hall I think would be really interesting to gain community perspective on like “What is something that people would like research”.</p>
		Student 6	<p>The idea is that when the important aspects is that the whatever research kind of comes back to the Community. And it's like owned and open way by the community. And so, I think in terms of including that and making that important in terms of the consent process has been helpful. I can make participants feel safe and so thinking about thinking about, you know, in a way of conceptualizing in terms of the medicine, we also we think about spirituality, we think about emotions and cognitions and the physical . . . First, it's kind of understanding what questions or interests they have and the ways that you could support that</p>

			<p>question or interest could be. I think maybe I'll put that first. Second could be this is a question I have, but then thinking about how one frames that question you know we talk about kind of deficit. You know, like why you know like you know deficit-oriented question about why Natives are lower in SES? Yes, it might not be a question that they need to have answer to. They want to have answer might be kind of like a question about identity. You're kind of claiming sovereignty or kind of the processes that empowers Native Americans. Those kinds of questions that I think could come next . . . I mean it's a framing, but it's also the mindset of the orientation to the to the question. So, there's a problem-oriented question that's very different than Kind of a Questions focused on strength or building identity or something that's important... Yeah, I mean, I think it just it could be just about integrating Community kind of in every step and so the introduction to the methods and analysis to the discussion. So, think about ways feedback can be given or questions can be asked from committee members or ways that new members can co-right or be as Tai used like community members and as authors. So, like ways that people can get the mutual recognition, I think are helpful and kind of contribution . . . I think in terms of just the orientation to kind of research, I think you know it's kind of has been like dichotomized in terms of One that's more rigorous, accepted and those are like less rigorous and kind of up to certain kind of... so qualitative-quantitative. So, I think they tend to start with conventional research approaches and then kind of go like "hey, here's one. You should also try that." So, all we have all this kind of traditional methods and then also just you know there's this Community approach.</p>
		Student 7	<p>If you're interviewing someone that anonymous, but if you deliver those publications to the community, some people may recognize who said those words. Who said that story? So, if you just randomly threw out your publication to the Community, that would be problematic. And there would be, I think that could be tricky, but I would suggest that if you could reach out to individuals and explain your results to them. I think that will be better than just throughout your publication to the group. Yeah, and also, I think there's not a way that I think you</p>

			<p>may want to ask like... what do you think about my like discussion part or what do you think of my interpretation? I don't know this partially before you submit to the Journal or after, but because you have many sides of the story is relatively hard to satisfy everybody. But all we can do is just try to be accurate, as accurate as much as possible. So yeah, I think that would be a very challenging part, but I think that is always we do like re-search, right? Especially where saying that's a lot of questions they had is semantic problems. There's nothing that's beyond their community. Beyond their power beyond their way to deal with it. So as a researcher that we also can do some outreach or do some advocacy to the States government level or the federal government level to help them change the policy which against them. So, I think that's what I have learned and also, I think advocacy is really important as a researcher, to raise up our voice to speak up. To make sure our voice to be heard, not aware only in academia, do every search. Anybody knows what we're doing. So, I think doing advocacy outreach to the local government level. That's really another way to help people in real life . . . I think that really depends on what the problem is. Because if the systematic problem, there's nothing they can do about it or nothing we can do about it. We can only do the advocacy, but if we're collecting data, we're saying, OK here is this result might be benefit for you. I was thinking out loud, but. Well, we're delivering this kind of message. A lot of participants who do not have academic, or at the higher education degree, or know stats? They're kind of question, just tell me what to do. And what is the right way to do? I can get this kind of result.</p>
		Student 8	<p>As I mentioned, knowing ahead of time when there is a research question or research project, how it will benefit the community is something that needs to be at the forefront of any type of planning for any project. Also, just knowing and respecting the fact that tribes are sovereign nations, and so you need to work through the levels of leadership if it's their Council or their Health and Human Services Committee, or whoever you need to approach first, you need to know that before starting or trying to start anything. Otherwise, it's not gonna go anywhere. That's super important. I think that there are other Indigenous based</p>

			<p>frameworks for doing research and evaluation, but it really should involve the people who people were conducting the research to represent a community, and even if it's someone who is on contract or someone who is just a trusted partner . . . It's also really important to know what your answer would be to the question of why you want to work with Indigenous populations, not you specifically, but anyone doing research in general Is not a member of the community or identifies as Indigenous People will ask, and so it's going to be important to understand what brings you to the work, why you care. And to be able to say that in a sincere way. And so I mean, you should be able to articulate that to anybody that you speak with. If you're doing like informational interviews or community focus groups or something like that to be able to say like straight forward at the beginning, "I'm gathering this information from you and grateful for it. I want to be respectful. Is there a particular way you would like us to share it back, is it a report, is a presentation, is it a video or something else is there, a mechanism that you would like to us to share that information so that we can ensure that it's reflective of what you said, how you feel, and what you shared?" But then people feel more comfortable like they're not gonna take what I said and twist my words and I'll never see them again. You know that that is super important. I think that has always been helpful for me working with tribal communities that I'm not a member of. I'm a member of every where I'm from, but I'm going to work with someone somewhere In Washington or California, I don't expect them to trust me or to know where I'm coming from, but if I can say my intent and how we use the information in a good way, then that is a good way to start the relationship . . . So that would be a really critical Piece of advice for me is to be able to say, we gathered qualitative information and whatever way you did and what we heard consistently was a theme of XYZ diabetes prevention or suicide prevention or whatever it is. We heard that the Community needed this, and so we want to do this project because then there will be more information to create policy or programs or interventions because it's needed, not because we're just curious about it. I think that's really the only way, and the only reason to work with communities . . . It's super important and I'm not necessarily an expert on data</p>
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			<p>ownership. But I will say that there are many tribes who have their own kind of like IRBs or their own process around. If they data is collected by any community members first it needs to be established who owns the data. And again, tribal nations, being sovereign entities, they have the ability to discern who will own the data. I know like the U as a major academic institution. I don't know how progressive they are and in negotiating those relationships or formalizing that relationship. I think that some tribal communities are definitely more advanced in that respect than others. And then that does lend to supporting their willingness to engage in any type of research or not is if they own the data. There's more a different level of comfort around approving participation in this study. And so that's I think would be something to look into too. 'cause I could determine who you were with might be able to work with based on that data ownership piece. And I guess for me in my experience working with communities, we always would just like kind of it at the gate level give the ownership of the data to the community to the tribal nation and say that it will be de-identified or however you would like it to be stored. You save is up to you and so Starting kind of from there eases tension. especially things like going as deep as a level of like. Blood samples. Even see numbers, things that are very specific personal help are very guarded and people don't know what they're going to be used for What are you going to do with my genetic information? What are you going to do with my blood sample? What do you do with that information? That's it's very sensitive. There's this, I guess. the level of qualitative information of responding to a question about smoking or about access to community healthy food sources I mean, there's definitely a spectrum of sensitivity.</p>
		Student 9	<p>I think the concept that encompasses at all would be like community based participatory research still and where oftentimes you need kind of a community advocate or leader that helps like hold your hand and connect you with potentially the right people. So, in that aspect where to start if you didn't know anybody would be very hard, but being a part of a bigger organization that's done research, I think you could find somebody within the U. And then I specifically would rely</p>

			<p>on people who have been trained in community based participatory research to guide me through the process of creating the perhaps interview or survey questions in a language that seems appropriate. And then as well as the correct language and then as far as finding out like how to deliver it, I think it would be thinking about who your target population is a little bit and where you want to intersect with them in their life. So, whether it's in a doctor's office or at a community-based Organization or even like home visits. And I think. All those potentially are an option, and they reach a different portion of the population, but I have to think critically about and then who do you bring with you? I think in order to like definitely to garner some sort of trust I would probably bring it community or representative with me. Whether or not they're the ones that actively gathering that information that potentially could be a role for them and not for me. That would definitely be an option. And then the last part was sharing the results back to the community. I think that is something that should be actively communicated in the initial survey process and letting them know that they will have access to the results. And acquiring like the best means to get ahold of them at that time, because that's often a step that's missed.</p>
		Student 10	<p>But I guess our work with like the Native community, it's like community based participatory research, so I feel like then obviously it's gonna you're gonna have to consult with the community. And so, I think if you're going to do any like CBPR, you should be consulting with the Community and like keeping them in the loop, if you're going to be writing the paper on your own, you know. But I guess if you're just gonna do like traditional top down, then I think like the way that we've kind of been taught would be fine. But if you're wanting to not have that, then you're gonna have to just be good at communicating with them and be open about what you're going to be writing about . . . I mean just having a conversation, I guess with them again, I think I feel like this is the most important thing is like being open with what you're studying and being open with the results before maybe like you make it public so they can like and talk to you about it. And clarify any questions that they have or like. Things that like maybe in their</p>



			culture. They wouldn't want that to be, you know, or something like that. Just talking to them, especially the Elders.
Useful Resources for Learning (referred by the Students)		Student 1	I guess we live in a time of multimedia, so I think that's a really good idea to provide resources that they can look at their leisure whenever they have any. And so, it can be a self-exploration too where they could. Perhaps watch without worrying about their own personal response to whatever they're hearing.
		Student 4	I think. Books and articles written by members of the community are the best way to go because they're there for people. They're published for people for this reason, so like use those.
		Student 5	I was given a sheet for feds of just like Different words and like commonplace and like a little description about the offering... that was just put together by the community, it wasn't like a published resource... that was helpful. So, like as for very specific things right now off the top of my head I don't like, I can't just like list them off, but I am reading a really interesting book Currently. This might be a little off topic, but it's called A good time for the truth and it's a bunch of short stories from many people who live in Minnesota and mostly maybe from the Indigenous community or people of color or. And there was a story that I just finished from a lady who lives in Minnesota, who considers herself Ojibwe, and I think like reading, not just Like a textbook, but reading people's stories are really important. And so, I've enjoyed that because it gives me a perspective of like people's lived experiences, which is something I feel like I keep saying like relationships and lived experiences are important, especially in the Native community, when you're trying to move forward. Because understanding background, not even that you understand everything, but I think it helps to empathize a little bit instead of coming in with no idea what people have ever gone through or that their ancestors have gone through. I think in feds, we got like a little pamphlet of I mean, we got lots of different Like hand outs and stuff. And I'm kind of into that things like as a student like I like the physical like I just like

			that kind of thing. But I've gone back to it was like... I don't know, just a little notecard like that was like something about you know things you should know about the Native community, and I've looked at that resource multiple times, even like for patients that I've treated, and I think a great place to start. From the like training perspective,
		Student 6	I think maybe case examples, self-studies, right? So, auto ethnographies. So, kind of like the you know the self is a research or practice in that process of oneself and one's own kind of. I think we're all insiders to communities and so kind of think about that process can be helpful . . . Documentaries textbooks can have, you know, ones around like decolonizing research like those books have been outside decolonizing kind of approaches, methodologies and kinda analysis that's out there and so kind of introducing students that sooner rather than later . . . I mean, I guess the common one is a decolonizing methodology by Linda Tuwei Smith. So, a couple of those types have been helpful.
		Student 7	I think knowing who they are, what the community is, is really important. It's better than just we teach them on the website or from the website, or textbook or from the literature. So, like I have saying that practice as a teacher. Well, I think before we get into the community, we really need orientation for all those students, teaching us about the basic rules before they offend someone in the community. So, I think from the program website is one way. The program's website is one where the first website is one way. But the other way, I feel like student orientation. We will have director of the program and they will give us the booklet, so we will know much knowledge or resource from them. And also I think there's from Minnesota health Department. Just state government websites, I think I was like doing some research like I saw that on their website talking about like the Native American communities.
		Student 8	There are his major or mainstream academic institutions that have small like areas of Indigenous based research where they can share frameworks and things like,

			NDSU has the American Indian Public Health Resource Center. And I know that they have developed their own evaluation framework that's rooted in Indigenous knowledge and culture and ways of knowing.
		Student 9	There are some entities, larger nongovernmental usually tribal organizations that can help oversee research within a tribal community. In South Dakota there's an organization I think it's called a Great Plains Tribal Health Council and they have like a responsible research Department. And so, I think if I were to pursue research within the South Dakota community that I'm in, I think I would largely turn to that organization in order to understand how somebody like me for my academic health center could participate in research within that community, just because it's so foreign.
		Student 10	I guess we live in a time of multimedia, so I think that's a really good idea to provide resources that they can look at their leisure whenever they have any. And so, it can be a self-exploration too where they could. Perhaps watch without worrying about their own personal response to whatever they're hearing.
Advice from Elders	Connect through a trusted source	Elder 1	I think the big the big key here I would say is trust. All right? But what you did was you went through a trusted colleague and Tai. I know Tai and I trust Tai, and so you establish that trust, right there. If you're gonna be working with other or interviewing or research another American Indian family, I think that's the most important. First is to establish that trust. I think you can do that too by just sharing a little bit out from yourself. You know, being honest and open as to why this research is important and what you hope their input will benefit, you know for all people.
		Elder 2	From other people that I've witnessed or watched like be a part of the community, or even just you know it's. It's really the connection. So how I got connected to you was through Tai. It's really about making the connections and then just introductions and hey, if you could really talk to you know my friend who's doing

			<p>this and they were trying to, you know, get you know do this research paper or their Wanting to do this interview, you know it's about connections and then I think once you're in it's like you're in. If that makes sense. You know, like It's easy to always, I guess that's where networking comes in, in a way. But I think that's pretty much it, but I just thought that I mean.</p>
		Elder 3	<p>Yet with Tai it was a little different because you know, Tai uses a community participatory research more and he and then he actually started the program. The diabetes program that I helped with. He actually started that by connecting with two of our traditional Elders in the community. And he learned from them for about a year before he, I think, applied for any money or moved in any way and so. And then they helped him develop the program. The other thing is if you could hire someone that is American Indian to be on your team because a lot of times when you're doing research, you have other people that are going to help you as a researcher and IF you can hire other people, there are American Indian researchers out there now. If you can try to get them on your team, then you're going to have a lot less difficulties with trust. I think that one of the things that you wanna do is you could do a training with an American Indian researcher. There is those out there and so I would have them come and talk about some of the methods that they've used and then you can learn together. And then that also will build your relationship With the some of the American Indian researchers so that if you are going to do a research Project around American Indians you already have Maybe someone who might want to do that with you and somebody within that community . . . The other thing would be to you could do a panel too because even though there are researcher, they may not know as much about you know all of the people in the community. So, you you're gonna want to get in touch with you know who who's going to, who has connections into people Who might be willing to be, I don't know what the word is, but research persons. Such as like, if you want to do something about students, you want to get in touch with people who are working with students so that you so that they can find students for you . . . And with establishing relationships. And because of the history in this</p>

			country between our Indigenous nations, and those that are not Indigenous to this country, there is still a lack of trust. It's become better, but it's still a lack of trust that that happens, and so you want to bring on someone that can be a bridge to that relationship building and a bridge to that trust building.
	Connect through community events	Elder 1	Other way, yes, I would definitely say that's one of the most important ways to be involved is just to be present. To be seen. To know that you respect the community's way of celebrating. A Powwow is excellent, excellent way to be visible, make some friends. I think in in the past society has viewed powwow as being some religious ceremony. Only Indians can go. But that's not accurate at all. Powwow simply is a community social event, a time to come together to celebrate, to sing and dance. And then. And reconnect with family and friends. That's all a powwow is. And so, it's it is open to everybody. Recognition events such as Indigenous People's Day. I would hate for Indigenous People's day to be equated only with American Indians. So Indigenous people's day to me is a celebration for everybody. I think it has a special meaning for American Indian peoples as this land being the traditional and Indigenous land. That we're in right, that we're on right now and it will always be.
		Elder 2	I would tell you to be respectful and depending upon who you were going to see or what you were talking about. So, let's say I know each tribes and Native community. There are many different tribes; Ojibway is very different from the Dakota. So, depending upon where, let's say we're going to ceremony or we're going through a powwow together. I would try to give you a few pointers before we go in.
		Elder 3	We have a lot of relationship kinds of activities that people could come to that aren't always just for American Indians. Anyone can come to and start to learn and start to meet people and that also is going to help you because then everyone you know you network more better when you know more people. That's been very helpful for me. Now that I'm older because I've been in, I've been working

			<p>here for many, many years, and so when I work within our communities, I immediately can think about all I can call this person or I can do this, or I can do that because it's in my network. And If I if I was to come into your culture, I wouldn't know how to do that . . . And sometimes they have events. All of those places may have events like Indian educations in Saint Paul. Schools always has a POW Wow, you know. Or you if you have Indian organizations in the colleges, they have event too. All the colleges usually have Affinity group like a Native American Group, A Spanish group, you know. Maybe within your college you have that, and so they offer events as well. And many of those are open to your community, and so then you just need to go to the community. Or nowadays with the Internet you can actually probably say what is powwow etiquette and bunch of things will pop up. And then you'll know what the Powwow etiquette is.</p>
	Connect through custom of gifting	Elder 1	<p>The gift idea too is pretty good and that's actually is a, you know, Native custom—I would say of gifting. Yeah. Respondent A Well, a couple of things come to mind. It's always a traditional gift is an offering of tobacco. It's kind of a traditional thing where you want something from somebody, either their voice or their opinion— 'cause that's what you're doing in research is you're trying to gather something some information—so, if you're gonna get something, then you have to give something. Like you've done here. That's like I said, that was an excellent move. A traditional one gift would be an offering of tobacco. Now, some Native folks may, really, enjoy that. Uh, see that... seeing you as having a little bit of insight into traditional ways, she knows to give tobacco. That may establish trust as well. On the other spectrum like I'm talking about. Some people may be offended—What does this girl think she is giving us tobacco, she's not Indian. You know, it's that that attitude as well. So that's just one thing I would give your insight into. As you're doing the research, you're gonna get a variety of perspectives on that tobacco.</p>
		Elder 3	<p>One of the things that I like about my culture is they're very open to other people coming in as long as they are, you know, respectful while they're there . . . The</p>

			<p>other thing is, I think that when you're asking people to be A part of that research, if you're like doing a survey with people or your Asking people for any time and resources that people should be compensated for that in some way if possible. And if it's not, if it's not so much you know, money that that there's other ways that there could be compensation, you know. But I just think it's respectful to do that people's time is nowadays I think time is probably people's most precious resource. And so, for you to ask people to give up time to benefit you I think they need to be compensated for that. You know, maybe if they are part of the research package and they're on the team from the beginning It's different because then they may see the research is benefiting them, as well as benefiting whatever your causes. But Those I would try to do that just out of respect for people and their time and energy. And then to think about other things too. Like if you're wanting to do a focus group and you're wanting to bring in moms, do you have some place for their children to be? You know, I mean it. Unless you're planning to bring their, you know to think about those kinds of things, anything that can make it easier for that participant to be a part of the work or to be a part of this project, are things that you want to also consider.</p>
	Commit to long-term relationships	Elder 1	<p>One thing I do want to be stress is that when you're... As a research, working with American Indian folks and I would say, especially some of the older generation who have maybe had more personal firsthand experience with some of the trauma of our past. Speaking specifically about boarding school experience, one must be prepared for a flurry of emotions that could come out. You could see anger. You could see sadness; you could see hate. Uh, or you may just see silence. Yeah, I'm not gonna talk about that. You know it's that's something that someone would hold and hide. Keep hidden. I would say what it's only been about 15 years. Since the whole understanding of what has happened through the boarding school era has become widely known. Uh, beyond the American Indian community and I can really understand why. You know the participants that that were part of that are older folks would not wanna talk about that 'cause that that just brings up all these old ugly feelings. And then there's a degree of shame</p>

			<p>attached to that as well. And so, you know, if a researcher comes in, and hey, tell me about this and tell me. You know you're what you're asking someone to do is open up old wounds. Really, and experiences that they've tried a lifetime to forget. So just to keep that in mind that. You could stir a flood of emotions and it's gonna be different for everybody. So just be wary of that in the research.</p>
		Elder 2	<p>I'm sure like it is going into other communities as well that in order to get some people to talk they would wanna at least “hey, who are you? Why are you coming around?” You know, before they more open up to you. I know even with some of our families here. You know a lot of times they just don't want to tell you their problems or they don't want to tell you what is troubling them. They're here to get food, and that's it. And then they feel embarrassed even to be here to get that. And then once you get to know them, it's like. “Well, hey you know I really could need some help with this”. You know so it's really building that relationship to find out more of what you're looking for. If you have the time, though, I mean because if you don't have the time to do that, then maybe the more Western practices would be a better. Idea, but I would always I would suggest that it doesn't always have to be that way I think we can handle what I realized.</p>
		Elder 3	<p>Then I think that you need to have a method or a style that is going to be in your research that's going to be inductive to that community. And because we're more focused on relationships I think that community participatory research is a good style. There might be others out there too and I would research that as your as your researching years, you should research what are the best practices for research within that community. But I know that Community participatory is one and that is because we are such a relationship-based culture . . . But So those are the kinds of things that you can do to get involved in a community. And then hopefully, maybe. You will develop a relationship with somebody in that community, a friend, and then that is another way, because once you become a friend with somebody and it's a real friendship and a real relationship, then you get invited into more things like people's homes and their family and so then you.</p>



			Then you start learning and seeing people on a different level. And they're going to probably be learning about you as well, so yeah, so those are just some ideas.
	Respect, listen, observe, and ask	Elder 1	The other piece I would say is to be open and willing to share your culture as well. You know that just that just relays that you're, you're willing to be a positive connection. Trusting, again, that big you know your trust in others that you're enough that you can share your culture that that that's demonstrating trust, you know. I love learning other cultures. And, I would say it's OK to be inquisitive. I love sharing my culture when people ask me, I'm always happy to share, you know? Just be careful, it's not everybody's thing. And if they're not willing to share that, then just be respectful of it.
		Elder 2	Definitely to listen, respect your Elders. And too, don't hesitate to ask questions if that makes sense. You know like if you don't understand something, ask, and even if they like, look at you like "Why are you asking this question?" It's like you genuinely wanna know and would love to learn more about it.
		Elder 3	One of the things that I like about My culture is they're very open to other people coming in as long as they are, you know, respectful while they're there. So, you may if you're gonna go to powwow, you may want to either talk with someone about what are some of the cultural nuances that people do at powwows... So, we put that out there to have the person who's going to be doing the ceremony explain to people you know what the respectful things are you do. Like In most ceremonies, women wear long skirts, and they wear things that are covering so that you don't come in disrespectful clothing. You may wanna learn exactly what are the some of the medicines that that person might be using. And so, if they do a smudging ceremony, you know you know that you don't have to accept the smudging ceremony, but if you want to be a part of it, we always include whoever is in our circles that they know how to do that. How would we usually drape it over our bodies, and we also take off certain things like our glasses and certain things. So, those are some of the etiquettes that you would learn if you don't know

			those things and you go to a community event, you can just restrain from participating and watch you know and learn. I mean, I think that's a real respectful way. Also is for people to just watch and learn too.
	Be cautious about stereotypes	Elder 1	It's just my opinion that everybody in America knows a lot about American Indians, but they've never met an American Indian. There haven't taken a course work in understanding American Indians. So, you gotta say, well where do they get their information? It's all come from the media. You know, and that's where that expectation of feathers and horses and teepees. That's, it's all fictional. I would say they got the Hollywood got it about 5% right and 95% incorrect. It doesn't capture who we are as a Native people. But as American Indian Indians we've had to live with that perception. And that whole idea of who we are supposed to be is a narrative that wasn't written by us. So, it's affected us in every aspect of our life. Whether it's what we watch in movies. It affects both Native and non-Native. We see it in the schools. You know, I'm always, I'm always telling my friends too. You know is it be careful how you act and what you do you know you're gonna set the idea of what an American Indian person is for someone who's never met one of us. You know, if you're angry and mad and screaming, they're gonna think all Natives are angry, mad, and screaming. But if you educate, share your culture and in a good way you know, then they'll think, hey, you know. Maybe all Natives are this way or give us a chance here anyway, so.
		Elder 2	So, a lot of times people don't really realize but. You know it means to be a Native American or to be enrolled in a tribe or blood, quantum or not Every Native owns a casino and is rich. You know, like a lot of times, that's like the myths that people have or that you have a princess said. No, it's not like that. I would recommend this, and I could Find out where this was.
		Elder 1	I think we you have to look at it on a spectrum. You know, I think as any people were on all points of that spectrum as far as where we are comfortable with our

	Be cautious about overgeneralization		<p>identity. And that's really what it comes down to when it comes to research and how you respond. And the second thought. I had on that one was. To understand the research that you have gathered is gonna be extremely local. And may not apply or transfer to other communities. I've looked for research out there. And there is some research on American Indian. But there is a whole lot of Southwest Indian American, Southwest American Indian research. That's a totally different language, Custom, totally different situation. It doesn't really apply. Somewhere a little bit, maybe crossover. But it doesn't quite apply to Minnesota American Indians, which there's a lot less research, but there's still some. Lot less. And then in my situation, oh my Lord, all the research is about Northern Minnesota and reservation. There's practically nothing. Maybe three, two or three research projects, upper Midwest, urban Indian community. So, you know when you narrow it down even a little bit closer, results interpretation will be local. So that's just one thing I wanted to share with you is to when you get your results or research it's gonna be very, very local . . . In interpretation, interpreting the results of research that's already out there. Again, like I said I gotta keep it local. It won't apply from tribe to tribe . . . But there are more tribal nations that have you know unique cultures, unique languages, customs. In Minnesota, you got Dakota. Just to the East, you've got whole chunk and Menominee. To the West you got Lakota and Mandan, Rickera free. You know there's many, many different tribes, many different ways of viewing the world, perspectives. And I would even say, you know, within just the Ojibwe people. It's not all the same. You know there's differences between Leech Lake, Red Lake, Wider. And so, when you're doing research with Indian people, you know, I think the understanding should be that they can't speak for everybody.</p>
		Elder 2	<p>And to me, they just didn't go in and get the data and you know present it. They had to take the time to decipher it and to be like, OK well in this population and in this area. Or you know, because the Native community is really different from Minneapolis to Saint Paul, you're talking about two totally different communities that are divided by the River. You know some. A lot of people only think of the</p>

			Native community pretty close, but that's not true at all. So, I just think of that. The work that they did was It was not just the Western like you said. So, my advice to a researcher that's being trained is that think of that as well. Like they think of what you've been taught, but also know that in every community is not going to be the same, so it's not going to be as easy just to ask a question. And feed them you maybe have to ask another question or you to follow a script is not always gonna work. You know, does that make sense . . . So my advice to a researcher that's being trained is that think of that as well. Like they think of what you've been taught, but also know that in every community is not going to be the same, so it's not going to be as easy just to ask a question. And feed them you maybe have to ask another question or you to follow a script is not always gonna work
		Elder 3	It always is frustrating to me. I would have researchers call me when I was running the Indian education program for Saint Paul Schools and they would say, Oh, the reason. I'd say, you know, I noticed in your research that you didn't have any American Indian students. You had black and you had Hispanic and you had all of this other, but you didn't have any American Indian or we couldn't find them. Well, if they would have called me, I could have put him in touch with 900 / 1000 students.
Useful resources for learning (advice from Elders)		Elder 1	One thing comes to mind. It's not so much a training, but it's a. It used to be on YouTube. There's a there is a video that was produced called Reel Injun. And that's REEL. Reel like a film reel. And that documentary kind of explored the social representation of American Indians through the movies through media.
		Elder 2	I think would be nice, important know where you're going as well. So maybe do a little research on the area, the history, or even the agencies. So, let's say you want to speak to an agency in Saint Paul that specializes in drug addiction. You know. So, first by Google Just, you know, figuring out which agency does it. Or for more men's treatment services? Or would I go to the family Center for outpatient

			<p>treatment services? You know, like just doing that initial research. Just to know which agencies are which. So even if somebody were . . . if you were to call us and say, “hey I need help with this”, we could say “oh go to AIFC”. And you have no idea what that means. You know. So at least you would know maybe what the abbreviations are. Like were referred to often as DIDEM instead of Department of Indian work. Well, would you know that you know... if someone would have told you or if you wouldn't have Done a little bit of research, just, you know, to know that. Is it helpful? I would definitely first try to reach out to the agencies or people that are already doing the work. So let's say you want to learn more you want to help fight homelessness, OK, well, let's look up which agencies are doing that. And then let's see how you could be of help to them . . . You could send you could like. You could share it with agencies partners, so like I know in Saint Paul Indians and actions, SIA. Yeah, I'm actually the secretary of SIA. Right now. And we have an email chain with all a lot of, actually all of the Saint Paul agencies. And we share information that way. And we also use social media as a tool or even just having it like videos I think are always helpful 'cause people can look at them, you know and the like the more graphics, the more visuals. It's always helpful so you don't want to overload it with too much. You know reading like with a PowerPoint presentation would be best with you know visuals and you know little bits of information . . . So I think it is smart to learn about some cultures or to learn just even the basics. So even just like this culture card is. Just something like this, it's just a guide to build cultural awareness. You know it doesn't have to be nothing big. I think even just you know it talks about what this guide is, myth and fact, tribal sovereignty . . . One advice I would say we just need to do a little research, before which I'm sure that sounds so silly is that's exactly what you do, but just even just to know the basic history about it, you know or about why. You don't gotta get too deep into it, but at least know the area that you're going, or you know. Like if you're going to focus on the Minneapolis site. OK, great. Let's find out what are the three top agencies that families go to for help? Or what do each agency do in that area you're looking for?</p>
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		Elder 3	<p>We have a place called Birchbirk Books and they have a lot of good American Indian books at that store. Um, I would go to that store just because I, we, we do they They're very in touch with our community and they have a lot of books and so you could get start that way. Or if you don't have the money, you could also even go to the library, but you could go to them and a lot of times they have list of books. And you also want to get books that have been written If you can buy Other Native people rather than people that are non-Native writing about Native people. I think that they can be both good books, but you want to also have Native written books. And so that would be a way to start educating yourself. You can go on the Internet an if you want to learn about activities you can just put in American Indian organizations in Minneapolis say or Saint Paul. And then you're gonna get tons. You know you're gonna get in Saint Paul. the American Indian Family center. You're gonna get the Department of Indian work, you're gonna get Ain Dah Yung youth shelter. You're going to get all the things. And you can go there, and you can learn about the different services within that community and what's being offered . . . And then I would also do some trainings, you could do so you could have a panel maybe and have some nonprofit people come in, some researchers come in and talk about this and maybe even. I do think people need to understand why there's so much distrust, and so maybe having them do have someone like that understands the history of Indigenous nations in this country. I think that would be very important for them to take a class on that, or at least a training on that. So those would be some ways to begin that work.</p>
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